

CONFIDENTIAL.]

[No. 35 of 1913.

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 30th August 1913.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.		(d)—Education—	
The Anglo-Russian Convention ...	885	Moslem Officers of the Education Department ...	892
How Persia will gain respect in the committee of nations ...	ib.	Improvement of the Bengali Language ...	893
Russian movement in Khorasan ...	ib.	Studying Sanskrit in Europe ...	ib.
The Persian Gulf ...	ib.	(e)—Local Self-Government and Municipal Administration—	
England and Turkey ...	ib.	Nil.	
Ibid ...	ib.	(f)—Questions affecting the land—	
Reconquest of Adrianople by the Turks ...	ib.	Nil.	
II.—HOME ADMINISTRATION.		(g)—Railways and Communications, including Canals and Irrigation—	
(a)—Police—		Re-excavation of a khal in Diamond Harbour ...	
Realisation of the chaukidari tax in the flooded area ...	886	The Kalisankarpur Sluice-gate ...	
Dispersal of a Lucknow meeting ...	ib.	A railway complaint ...	
Ibid ...	ib.	Railway accidents in India ...	
Ibid ...	ib.	(h)—General—	
Sir James Meston and the Cawnpore deputation ...	ib.	The Sitapur case ...	
Ibid ...	ib.	A new Secretary to the Government of India ...	
Obstinacy of Sir James Meston ...	887	The Hon'ble Nawab Shams-ul Huda ...	
The Cawnpore Mosque affairs ...	ib.	Government decision against the opening of the ports of Calcutta and Chittagong to pilgrims to Mecca ...	
Ibid ...	888	A piece of advice to Government ...	
Ibid ...	889	The Government Pleaders of Purneah ...	
Ibid ...	890	Private Medical schools in Bengal ...	
Ibid ...	891	Mr. Montagu's Budget speech ...	
Desecration of tombs at Hyderabad (Sind) ...	ib.	Ibid ...	
A complaint against a Sub-Deputy Collector ...	ib.	"The infallible man on the spot" ...	
Giving fire-arms to villagers as a measure to prevent dacoities ...	ib.	Government indifference to the religious welfare of communities other than the Christian ...	
(b)—Working of the Courts—		The Rajshahi Model Farm ...	
Sub-Judges as Sessions Judges ...	891	Alleged handcuffing of a convicted journalist ...	
Information by post to defendants in the Court of Small Causes, Calcutta ...	892	The partition of Midnapore ...	
(c)—Jails—		III.—LEGISLATION.	
Nil.		Nil.	

Page.

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Bengal Government and the floods ...	897
Two kinds of Government reports on the floods ...	ib.
The floods ...	ib.
<i>Ibid</i> ...	898
The floods in Arambagh Subdivision ...	899
The floods in Contai ...	ib.
Duties of the Agricultural Department in Contai ...	ib.
A complaint ...	ib.
"Disgraceful incident in connection with the flood" ...	ib.
Complaints regarding the floods ...	900
<i>Ibid</i> ...	ib.
The floods and Bengali students ...	ib.

Page.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE—concluded.

The <i>Englishman</i> and Mr. Lyon on the flood ...	901
Government relief to sufferers from the flood ...	ib.
Need of Government relief ...	902
The prospect of a famine ...	ib.
Suggested prohibition of the export of rice ...	ib.

VI.—MISCELLANEOUS.

Should infidels be obeyed ...	903
Bengal under Moslem rule ...	ib.
Dr. Rashbehary Ghosh's gift ...	903

URIA PAPERS.

Nil.

No.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st July 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Narayan Bis Borua, Hindu, Brahmin ; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin ...	400
<i>Bengali.</i>					
3	"Aitihasik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin ; age 48 years.	500 to 800
4	"Alukik Bahasya" (P) ...	Do. ...	Do.	Kahirod Prasad Vidyabinode ...	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 47 years.	500
6	"Archana" (P) ...	Calcutta ...	Do.	Keshab Chandra Gupta ...	800
7	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli ; age 36 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj ...	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 48 years.	1,000
9	"Aryya Kayastha Patrika" (P) ...	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 72 years.	500
10	"Aryya Kayastha Pratibha" (P) ...	Do. ...	Do.	Ditto ditto ditto ...	500
11	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh ...	1,000
12	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das ; age 23 years	200
13	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti ; age 23 years.	1,600
14	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen ...	...
15	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta ...	500
16	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri ...	...
17	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin ; age 37 years.	5,000
18	"Baisya Barujibi Patrika" (P) ...	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui ; age 53 years.	500
19	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary ...	500
20	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy ...	...
21	"Balak" (P) ...	Calcutta ...	Do.	J. M. S. Duncan ...	9,800
22	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt ...	700
23	"Bandana" (P) ...	Baidyabati ...	Do.	...	...
24	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo ; age 55 years.	150
25	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin ; age 42 years.	900
26	"Banga Janani" (N) ...	Rangpur ...	Weekly	Sasimohan Adhikary, Hindu, Rajbansi ; age 40 years.	500
27	"Bangaratna" (N) ...	Krishnagar ...	Do.	Kanai Lal Das, Hindu, Karmakar ; age 28 years.	1,500
28	"Bangavasi" (N) ...	Calcutta ...	Do.	Behary Lal Sarkar, Hindu, Kayastha ; age 56 years.	15,000
29	"Bangiya Baisya Suhrid" (P) ...	Murshidabad ...	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli ; age 35 years.	480
30	"Bankura Darpan" (N) ...	Bankura ...	Weekly	Rama Nath Mukherji ; age 53 years...	453
31	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh ; age 35 years	800
32	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya ; age 35 years.	625
33	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary ; age 41 years.	19,000
34	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 28 years.	550
35	"Bharati" (P) ...	Calcutta ...	Monthly	Srimati Swarna Kumari Devi ...	12,000
36	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne ...	800
37	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo ; age 31 years.	600
38	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Sahab Giris Chandra Bagchi ...	250
39	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
40	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar ...	300
41	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu Brahmin ; age 39 years.	960
42	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Divakara Banerji, Hindu, Brahmin ; age 43 years.	325
43	"Birbhumi" (P) ...	Calcutta ...	Monthly	Kulada Prasad Mullick, Hindu Brahmin ; age 32 years.	1,500
44	"Birbhum Vasi" (N) ...	Rampur Hat ...	Weekly	Nilratan Mukherji, Hindu, Brahmin ; age 45 years.	600
45	"Brahman" (P) ...	Bagirhat ...	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin ; age 45 years.	150

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						
46	"Brahman Samaj" (P)	Calcutta	Monthly	Pandit Basanta Kumar Tarkanidhi	1,000	91
47	"Brahma Vadi" (P)	Barisal	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625	92
48	"Brahma Vidya" (P)	Calcutta	Do.	Bai Purnendu Narayan Singh Bahadur, and Hirendra Nath Dutta.	800	93
49	"Bratya" (P)	Jayanagar	Do.	Raicharan Sadder Hindu Bratya Kahatriya, Poda; age 36 years.	About 500	94
50	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu Kayastha; age 31 years.	1,000	95
51	"Byabasa O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu	.....	96
52	"Byabasayi" (P)	Do.	Do.	Haripada Banerji	.....	96
53	"Chabbis Pargana Vartavaha" (N).	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700	97
54	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu Kayastha; age 42 years.	800	98
55	"Chhatra Sakha" (P)	Dacca	Monthly	.....	500	99
56	"Chhatra Suhrid" (P)	Do.	Do.	.....	400	100
57	"Chikitsa Prakas" (P)	Nadia	Do.	Dr. Dharendra Nath Halder, Hindu, Brahmin.	1,000	101
58	"Chikitsa Sammilani" (P)	Calcutta	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Giriya Bhusan Ray, Vaidya.	500	102
59	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300	103
60	"Chinsurah Vartavaha" (N)	Chinsura	Weekly	Dina Nath Mukerji	1,000	104
61	"Dainik Chandrika" (N)	Calcutta	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; 42 years.	2,000	105
62	"Dacca Prakas" (N)	Dacca	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	750	106
63	"Darsak" (N)	Calcutta	Do.	.....	.....	107
64	"Devalya" (P)	Do.	Monthly	Giriya Sankar Rai Chowdhuri, M.A.	800	108
65	"Dharma O Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,500	109
66	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300	110
67	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000	111
68	"Dhruba" (P)	Do.	Do.	Birendra Nath Ghosh, Hindu Kayastha; age 36 years.	800	112
69	"Education Gazette" (N)	Chinsurah	Weekly	Mukundadeo Mukerji, M.A., B.L., Brahmin; age 56 years.	1,500	113
70	"Faridpur Hitaishini" (N)	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300	114
71	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600	115
72	"Gandha-Vanik-Hitaishi" (P)	Do.	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000	116
73	"Gaud-guta" (N)	Malda	Weekly	Krishna Chandra Agarwallah	400	117
74	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev	500	118
75	"Hablul-Matin" (N)	Do.	Daily	Saiyid Jelaluddin, Muhammadan; age 61.	500	119
76	"Hakim" (P)	Do.	Monthly	Masihar Rahman, Muhammadan; age 30.	500	120
77	"Haridas or Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280	121
78	"Hindusthana" (N)	Calcutta	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900	122
79	"Hindu Ranjika" (N)	Rajshahi	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290	123
80	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500	124
81	"Hitavadi" (N)	Calcutta	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years.	28,000	125
82	"Hitvarta" (N)	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600	126
83	"Homeopathy-Chikitsa Petra" (P)	Calcutta	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450	127
84	"Homeopathi-Prachar" (P)	Do.	Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000	128
85	"Islam-Abha" (P)	Mymensingh	Do.	Sheik Abdul Majid	.....	129
86	"Islam-Rabi" (N)	Ditto	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 33 years.	700	130
87	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700	131
88	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300	132
89	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 38 years.	1,400	133
90	"Janmabhumi" (P)	Do.	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300	134

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
91	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
92	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 33 years.	500
93	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,000
94	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
95	"Kajer Loke" (P)	Calcutta	Monthly	Sarada Prasad Chatterji, Brahmin; age 46 years.	350
96	"Kalyani" (N)	Magura	Weekly	Shashikanta Bhattacharya, Brahmin; age 37 years.	100
97	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
98	"Karmakar Bandhu" (P)	Calcutta	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years.	500
99	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 68 years.	500
100	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 66 years.	750
101	"Khulnavasi" (N)	Khulna	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
102	"Kohinoor" (P)	Calcutta	Monthly	Muhammad Rusun Ali Choudhuri	700
103	"Krishak" (P)	Do.	Do.	Nikunja Behari Dutt	1,000
104	"Krishi-Sampad" (P)	Dacca	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
105	"Kushadaha" (P)	Calcutta	Do.	Jagindra Nath Kuada, Hindu, Brahmo; age 35 years.	500
106	"Mahajan Bandhu" (P)	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli; age 48 years.	400
107	"Mahila" (P)	Do.	Do.	Rev. Braja Gopal Neogi, Brahmo; age 68 years.	300
108	"Mahisya-Mohila" (P)	Do.	Do.		1,000
109	"Mahisya Samaj" (P)	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	300
110	"Mahisya-Surhid" (P)	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta; age 80 years.	350
111	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
112	"Manasi" (P)	Calcutta	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
113	"Manbhum" (N)	Purulia	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
114	"Medini Bandhab" (N)	Midnapore	Do.	Devdas Karan, Hindu, Sadgope; age 45 years.	600
115	"Midnapore Hitaishi" (N)	Ditto	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 35 years.	500
116	"Moslem Hitaishi" (N)	Calcutta	Weekly	Shaikh Abdur Rahim and Mozummul Haque.	6,300
117	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
118	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
119	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	206
120	"Namasudra Subrid" (P)	Faridpur	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
121	"Nandini" (P)	Howrah	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
122	"Natya Mandir" (P)	Calcutta	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
123	"Natya Patrika" (P)	Do.	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
124	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	400
125	"Nayak" (N)	Calcutta	Daily	Panchcowri Banerji and Birendra Chandra Ghosh.	2,800
126	"Nava Jivani" (P)	Do.	Monthly	Rev. Lal Behari Saha, Christian; age 54 years.	200 to 300
127	"Navya Bharat" (P)	Do.	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
128	"Nihar" (N)	Contai	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500
129	"Noakhali Sammilani" (N)	Noakhali Town	Do.	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	299
130	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	650
131	"Pallikitra" (P)	Bagerhat	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 35 years.	About 400
132	"Palli Prasun" (P)	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	400

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Pallivasi" (N) ...	Kalna ...	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	300
134	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
135	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	300
136	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das ...	500
137	"Paricharak" (N) ...	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
138	"Prachar" (P) ...	Jayanagar ...	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400
139	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta, Brahmin; age 34 years.	650
140	"Prajapati" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Kumar ...	750
141	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	300
142	"Prabhakar" (P) ...	Do. ...	Do.	Mohammad Aiyub Khan ...	500
143	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
144	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goala; age 42 years.	645
145	"Pratiker" (N) ...	Berhampore ...	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	506
146	"Prativa" (P) ...	Dacca ...	Monthly	Dhirendra Nath Ganguly ...	750
147	"Prabasi" (P) ...	Calcutta ...	Do.	Ashutosh Mukharji ...	500
148	"Pravasi" (P) ...	Do. ...	Do.	Ramananda Chatterji, M.A. ...	5,000
149	"Priti" (P) ...	Do. ...	Do.	Pransankar Sen, M.A. ...	300
150	"Puja" (P) ...	Do. ...	Do.	Kshirode Behari Chowdhury, B.A. ...	350
151	"Puspodyan" (P) ...	Do. ...	Do.	Jnanendra Nath Bose ...	300
152	"Purulia Darpan" (N) ...	Purulia ...	Weekly	Amulya Ratan Chatterji; age 41 years	About 700
153	"Rangpur Darpan" (N) ...	Rangpur ...	Do.	Sarat Chandra Majumdar, Hindu, Brahmin; age 48 years.	400
154	"Rangpur Sahitya Parisad Patrika" (P) ...	Rangpur ...	Quarterly	Panchanan Sarkar, M.A., B.L. ...	500
155	"Ratnakar" (N) ...	Asansol ...	Weekly	...	300
156	"Sadhak" (P) ...	Nadia ...	Monthly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	300
157	"Sahitya" (P) ...	Calcutta ...	Do.	Suresh Chandra Samajpati ...	1,500
158	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,300
159	"Sahitya Sanghita" (P) ...	Do. ...	Monthly	Shyama Charan Kaviratna ...	500
160	"Sahitya Samvad" (P) ...	Howrah ...	Do.	Pramatho Nath Sanyal, Hindu Brahmin; age 33 years.	1,000
161	"Samaj" (P) ...	Calcutta ...	Do.	Radha Govinda Nath ...	700
162	"Samaj Bandhu" (P) ...	Do. ...	Do.	Adhar Chandra Das ...	450
163	"Samaj Chitra" (P) ...	Dacca ...	Do.	Satis Chandra Roy ...	...
164	"Samay" (N) ...	Calcutta ...	Weekly	Jnanendra Nath Das ...	700
165	"Sammilan" (P) ...	Do. ...	Quarterly	Kunja Behari Das ...	200
166	"Sammilani" (N) ...	Do. ...	Fortnightly	Kali Mohan Bose, Brahmo, age about 40 years	300
167	"Sammilani" (P) ...	Do. ...	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	450
168	"Sandes" (P) ...	Do. ...	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
169	"Sanjivani" (N) ...	Do. ...	Weekly	Sivanath Sastri, M.A., and others ...	6,000
170	"Sansodhini" (N) ...	Chittagong ...	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400
171	"Santi" (P) ...	Do. ...	Monthly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	200
172	"Saji" (P) ...	Calcutta ...	Do.	...	...
173	"Saswati" (P) ...	Do. ...	Do.	Nikhil Nath Roy ...	...
174	"Sansar Suhrid" (P) ...	Belgaohia ...	Do.	Sarat Chandra Dev ...	...
175	"Sachchashi Suhrid" (P) ...	Calcutta ...	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
176	"Sebak" (P) ...	Dacca ...	Do.	Rajani Kanta Guha, Brahmo, age 43 years.	400
177	"Senapati" (P) ...	Calcutta ...	Do.	Rev. W. Carey, age 56 years	200
178	"Sisu" (P) ...	Do. ...	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	1,300
179	"Sourava" ...	Mymensingh ...	Do.	Kedar Nath Majumdar ...	...
180	"Siksha" (P) ...	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L. ...	200
181	"Sikshak" (P) ...	Barisal ...	Do.	Rev. W. Carey; age 56 years	135
182	"Siksha Prachar" (P) ...	Mymensingh ...	Do.	Maulvi Moslemuddin Khan Chowdhury, age 35 years.	1,000
183	"Siksha Samachar" (N) ...	Dacca ...	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
184	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly	Manmatha Nath Chakravarti ...	500
185	"Snehamayi" (P) ...	Dacca ...	Do.	Rev. A. L. Sarkar ...	300
186	"Sopan" (P) ...	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 36 years.	250
187	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
188	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do. ...	Weekly	Rasik Mohan Chakravati Brahmin; age 41 years.	1,700
189	"Subarna-banik" (N) ...	Calcutta ...	Weekly	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
300	190	"Suhrid" (N)	Bakarganj	Weekly	Rama Charan Pal, Hindu, Kayastha	150
	191	"Suprabhat" (P)	Calcutta	Monthly	Sm. Kumudini Mitra	900
	192	"Suraj" (N)	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
500	193	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B. A., Brahmo; age 28 years.	300
800	194	"Sudhi" (P)	Howrah	Do.	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
400	195	"Suravi" (P)	Calcutta	Monthly	Nagendra Nath Shee, M. A., Goldsmith by caste; age 40 years.	500
1,400	196	"Swarnakar Bandhav" (P)	Calcutta	Monthly	Dr. Kartic Chandra Bose, M. B.	4,500
650	197	"Swastha Samachar" (P)	Do.	Do.	Rajkristo Paul and others	300
	198	"Tambuli Samaj" (P)	Do.	Do.	Tarapada Chatterji, age 28 years	250
750	199	"Tara" (P)	Do.	Irregular	Lalit Mohan Das, M. A., and others	500
300	200	"Tattwa Kaumudi" (P)	Do.	Fortnightly	Bijay Nath Majumdar	600
500	201	"Tattwa Manjari"	Do.	Monthly	Rabindra Nath Tagore	300
1,000	202	"Tattwa-bodhini Patrika"	Do.	Do.	Bahis Das Pal, Hindu, Teli; age 38 years.	1,200
645	203	"Teli Bandhav" (P)	Howrah	Do.	Anukul Chandra Gupta, Sastri; age 41 years.	900 to 2,000
506	204	"Toshini" (P)	Dacca	Do.	Kamal Hari Mukherji	450
750	205	"Trade Gazette" (P)	Calcutta	Do.	Satis Chandra Chakravarti	150
500	206	"Triveni" (P)	Basirhat	Do.	Bhabataran Basu, Hindu, Kayastha; age 32 years.	1,500
5,000	207	"Tripura Hitaishi" (N)	Comilla	Weekly	Swami Saradananda	3,000 to 10,000
300	208	"Uchchasa" (P)	Calcutta	Monthly	Narayan Krishna Goswami	250
250	209	"Udbodhana" (P)	Do.	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	100
out 700	210	"United Trade Gazette" (P)	Do.	Do.	Ramdayal Majumdar, M. A., and others	500
400	211	"Upasana" (P)	Murshidabad	Do.	Banku Behari Dhar	900
500	212	"Utsav" (P)	Calcutta	Do.	Phanindra Nath Pal, B. A.	750
200	213	"Vasudha" (P)	Do.	Do.	Adhar Chandra Nath	300
200	214	"Yamuna" (P)	Do.	Do.	Yogananda Pramanick	600
1,500	215	"Yogi Sakha" (P)	Do.	Do.	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	700
1,800	216	"Yubak" (P)	Santipur	Do.	Bipin Chandra Pal and others	1,000
500	217	"Vartavaha" (N)	Ranaghat	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	100
1,000	218	"Vandana" (P)	Baidyabati	Monthly	Abinas Chandra Gupta, Vaidya; age 36 years.	100
700	219	"Vijaya" (P)	Calcutta	Do.	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	450
450	220	"Viswadut" (N)	Howrah	Weekly	Hara Govinda Siromani	300
700	221	"Viswavarta" (N)	Dacca	Do.	Kumud Bandhu Chakravarti, Hindu Brahmin.	300
200	222	"Vikrampur" (P)	Mymensingh	Quarterly	G. C. Basu	600
300	223	"Vasanti" (P)	Ditto	Monthly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500
450	224	"Ananda Mohan College Magazine" (P)	Mymensingh	Monthly	Satya Bhushan Dutt Roy, Baidya; age 46 years.	1,200
300	225	"Bangavasi College Magazine" (P)	Calcutta	Do.	Satyendra Nath Bhadra and Bidhubhushan Goswami.	600
200	226	"Dacca College Magazine" (P)	Dacca	Quarterly	Lalit Mohan Chatterji, Brahmo	600
400	227	"Dacca Gazette" (N)	Do.	Weekly	Board of Professors, Rajshahi College	300
400	228	"Dacca Review" (P)	Do.	Monthly	Jyotish Chandra Majumdar	500
200	229	"Jagannath College Magazine" (P)	Do.	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	1,200
300	230	"Loyal Citizens" (N)	Calcutta	Weekly	Revd. J. Watt, M. A.	550
1,300	231	"Rajshahi College Magazine" (P)	Dacca	Quarterly	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	400
200	232	"Rangpur Dikprokash" (N)	Rangpur	Weekly	E. G. Phillips	600
135	233	"Sanjaya" (N)	Fardipur	Do.	.....	.....
1,000	234	"Scottish Churches College Magazine" (P)	Calcutta	Five issues in the year.	Sadananda Sukul	3,400
1,500	235	"Tippera Guide" (N)	Comilla	Weekly	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	.....
500	236	"Achikni Ripeng" (P)	Calcutta	Monthly	.....	.....
800	237	"Phring Phring" (P)	Do.	Do.	.....	.....
250	238	"Barabazar Gazette" (N)	Calcutta	Weekly	.....	.....
750	239	"Bharat Mitra" (N)	Do.	Do.	.....	.....

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
240	"Bira Bharat" (N)	Calcutta	Weekly	Pandit Ramananda Dobe, Hindu, Brahmin; age 30 years.	1,500
241	"Chota Nagpur Dar Patrika" (P)	Ranchi	Monthly	Rev. E. H. Whitley, Christian	450
242	"Dainik Bharat Mitra" (N)	Calcutta	Daily	Ambika Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
243	"Daragar Daptar" (P)	Do.	Monthly	Ram Lak Burman, Hindu, Kshatriya; age 37 years.	300
244	"Hindi Vangabasi" (N)	Do.	Weekly	Harikisan Joahar, Hindu, Kshatriya; age 37 years.	550
245	"Jaina Sidhanta Bhaskar" (P)	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
246	"Manoranjan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 50 years.	500
247	"Marwari" (N)	Do.	Weekly	R. K. Teuriwala, Hindu, Vaisya	500
248	"Saraswat Hitaishi" (P)	Do.	Monthly	Govinda Charya, Hindu, Brahmin; age 37 years.	1,000
249	"Sevak" (P)	Do.	Do.	Nawab Zedik Lal, Brahmin; age 30 years.	500
250	"Sudharak" (N)	Do.	Weekly	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
<i>Parvatiya.</i>					
251	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 60 years.	400
<i>Persian.</i>					
252	"Hablul-Matin" (N)	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan	500
<i>Poly-lingual.</i>					
253	"Devanagar" (P)	Calcutta	Monthly	Sarada Charan Mitra, M.A., B.L.	500
254	"Printers' Provider" (P)	Do.	Do.	S. T. Jones	500
255	"Sadhu Samvad" (P)	Howrah	Do.	Nilananda Chatterji, B.L.; age 35 years	350
<i>Sanskrit.</i>					
256	"Vidyodaya" (P)	Calcutta	Monthly	Sarat Chandra Das	500
<i>Bengali Sanskrit.</i>					
257	"Hindu Patrika" (P)	Jessore	Monthly	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 60 years.	940
258	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur	400
<i>Urdu.</i>					
259	"Durbar Gazette" (N)	Calcutta	Daily	Nawab Ali, Muhammadan	1,000
260	"Hablul Matin" (N)	Do.	Do.	Saiyid Jelaluddin, Muhammadan	700
261	"Hilal" (N)	Do.	Weekly	Maulana Abul Kalam Ayed; Muhammadan; age 27 years.	1,000
262	"Negare Bazm" (P)	Do.	Monthly	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fazlul Wahab.	....

Report of the Committee on the Administration of the Department of the Interior, for the year ending June 30, 1892.

No.	Name of the person or persons to whom the land was granted.	Date of the grant.	Amount of land granted in acres.	Remarks.
1	James H. Smith	1881	100	
2	John A. Smith	1882	200	
3	William A. Smith	1883	300	
4	Robert A. Smith	1884	400	

1,500
450
300
300
550
500
500
500
1,000
500
500
400
500
500
500
350
500
940
400
1,000
700
1,000

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st July 1913.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Diamond Harbour Hitaishi"	Diamond Harbour ...	Weekly ...	.....	.....
2	"Prantavasi" ...	Netrokona ...	Do. ...	.....	.....
3	"Mondar Mala" (P) ...	Calcutta ...	Monthly ...	Umes Chandra Vidyaratna ...	.....
4	"Bahasya Prakas" (P) ...	Do. ...	Do. ...	.....	.....

I.—FOREIGN POLITICS.

THE *Hitavadi* [Calcutta] of the 22nd August writes that the Anglo-Russian Convention has converted Persia into a state of vassalage under these two Powers.

HITAVADI.
Aug. 22nd, 1913.

Persia would not have been reduced so fast to her present sorry pass but for this Convention. By this treaty, Russia has obtained a free-hand in Northern Persia. England, it is true, has not yet strengthened her position in South Persia to the same extent. But all the same, Persia can do nothing now without the assent of these two Powers. Such is the independence she enjoys. We have yet to know what basis there is for the charge made against the Persians that they cannot govern themselves. Certainly they made great advance in civilisation in the past and they cannot have become incompetent in all respects now, simply because England and Russia for their selfish purposes have begun interfering with her Government.

2. The *Nama-i-Muquddas Hablul Matin* [Calcutta] of the 11th August

NAMA-I-MUQUDDAS
HABUL MATIN.
Aug. 11th, 1913.

How Persia will gain respect in the committee of nations.

laments over the present sad lot of Persia and remarks that so low is the credit of Persian Government in the eyes of the Western Powers that none of them are ready to finance her without getting sufficient security. They point to the unsettled state of the country and to the anarchy prevailing there on all sides. It says that if Persia wants permanence and stability and respect for herself and is desirous of attaining a high position in the committee of nations so that her neighbours may seek her friendship and her guidance, she must give up all her outward embellishments and try to organise and increase her military strength and power. Till she does not become the centre of power, she will continue to be called a savage nation in spite of her opening hundreds of parliaments, starting centres of learning, and administering justice through the agency of courts. They have been seeking the fall of Najjam-ud-Dowlah. They first approached Nir-ud-Dowlah to help them; but failing him they tried to interest the Reis-ul-Tajjar at Meshed by threats.

3. The *Nama-i-Muquddas Hablul Matin* [Calcutta] continues its article on

NAMA-I-MUQUDDAS
HABUL MATIN.
Aug. 11th, 1913.

Russian movement in Khorasan.

the movement of the Russians into the north of Khorasan. Their aim is to occupy this province through the agency of the provincial governors and they have been diverting their energies towards gaining this end.

The paper concludes by saying that Russian diplomacy has not yet come to an end.

4. The *Nama-i-Muquddas Hablul Matin* [Calcutta] of the 11th August says

NAMA-I-MUQUDDAS
HABUL MATIN.
Aug. 11th, 1913.

The Persian Gulf.

that the question which the Persians cannot afford to neglect is that which refers to the Persian Gulf. Looking back into the past history of Persia, it will be at once noticed that the power of the Persians extended at one time from Muscat to Gwadir which is near Karachi. Through the negligence of the Persians not only this region but a large number of the provinces under the Sheikhs have passed under the protection of the British. But such is the novel situation which has been created, that Persian Gulf may be said to be under three governments (1) Persia (2) Turkey, (3) England. England's interest in the Gulf commenced at a very recent date; even Turkish claims in the Gulf are not very old. The only Power which can claim precedence is Persia. The Turkish predominance in the Gulf was never of much importance, so that England sent the recent agreement with Turkey to the Court of Persia for ratification with a view to secure her recognition of British claims. There were two points for decision (1) to recognise a British protectorate over Bahrein island (2) secondly, to give over the control of the light-houses to England. Regarding the first, Persia has not given her assent; as regards the second point Persia has replied that she is ready to grant them concessions.

This need only be remarked at this point that with the Persian Gulf is bound up the permanence of Persia.

The reason why England wants to keep herself predominant in the Gulf is that she wants the safety of Hindusthan.

In concluding, the paper exhorts the Persians to remain vigilant.

DAILY URDU HABLUL
MATIN,
Aug. 26th, 1913.

5. The *Daily Urdu Hablul Matin* [Calcutta] of the 26th August gives a historical account of the close relationship which has always subsisted between England and Turkey.

in the past and contrasts it with the present attitude of the British Liberal party towards it. It represents the present Ministry as dancing to the wire-pulling of Russia. It says that so long as a better political understanding between England and Turkey is not arrived at, any change in the British policy towards Turkey cannot be expected.

NAMA-I-MUQQADDAS
HABLUL MATIN,
Aug. 11th, 1913.

6. The *Nama-i-Muqqaddas Hablul Matin* [Calcutta] of the 11th August remarks that it is strange that England should be anxious to force Turkey to respect the terms of the

Treaty of London, while the other Balkan States have been allowed to break it without a word of protest being raised by the Powers. It takes exception to Mr. Asquith's attitude towards Turkey and says that it is unworthy of the Prime Minister of the greatest Moslem State in the world which rules over 100 million Musalmans.

AL HILAL,
Aug. 20th, 1913.

7. *Al Hilal* [Calcutta] of the 20th August is glad that Adrianople has been reconquered in spite of the cherished hopes of the British Minister to the contrary.

Reconquest of Adrianople by the
Turks.

II—HOME ADMINISTRATION.

(a)—Police.

NIHAR,
Aug. 19th, 1913.

8. The *Nihar* [Contai] of the 19th August says that when the Collecting Panchayats of Contai prayed for an extension of time for depositing the salary of chaukidars on the ground of the havoc caused by the flood, the Sub-divisional Officer granted an extension for only 15 days. But will the condition of the poor villagers be much improved within this time? The panchayats have now petitioned the District Magistrate for extension of time till March. The prayer is a perfectly reasonable one.

HABLUL MATIN,
Aug. 23rd, 1913.

9. The *Hablul Matin* [Calcutta] of the 23rd August has been informed by its reporter that the police at Lucknow brought a cart-load of guns and swords to the place where a meeting was to be held in aid of the sufferers in the Cawnpore mosque riot. The people assembled at the place, however, dispersed as soon as they were ordered to do so. Were not the warlike preparations made to spill the blood of innocent unarmed Musalmans? Have not the Musalmans the right even to help their suffering brethren with food and drink?

AL HILAL,
Aug. 20th, 1913.

Ibid.

10. *Al-Hilal* [Calcutta] of the 20th August also echoes the same view.

DAILY URDU HABLUL
MATIN,
Aug. 22nd, 1913.

11. The *Daily Urdu Hablul Matin* [Calcutta] of the 22nd August Sir James Meston and the remarks that it is very much to be regretted that Cawnpore deputation. Sir James Meston has totally misunderstood the Moslem attitude. They do not want to bring any show of force into play so as to compel the Government to rebuild the mosque. The policy which Sir James Meston is pursuing is sowing seeds of disaffection in the minds of the Moslems. There is a feeling abroad that Government no longer places any reliance on the Moslems. In that case, it is a great blunder on the part of the Government to act under that impression.

DAINIK BHARAT
MITRA,
Aug. 20th, 1913.

12. The *Dainik Bharat Mitra* [Calcutta] of the 20th August in referring to the deputation which waited on Sir James Meston the other day remarks that Sir James is a very sympathetic and kind administrator. The Muhammadans tried their best to annoy him by raising an useless agitation but he is not the person to be vexed at this.

DIKPRAKASH,
Aug. 24th, 1913.

13. The *Dikprakash* [Kakina] of the 24th August writes thus in English regarding the Cawnpore riots and the Muhammadan deputation:—

The whole tenor of Sir James Meston's speech clearly shows a perfectly cool and collected state of mind, an unfailing test of an inflexible character

embellished with courteousness, openness of mind and decision of purpose. Sir James Meston has also, by his lucid and clever exposition of the various details and facts, cleared up many misconceptions that seemed to encompass and hang round several points connected with the mosque affair. But after saying everything that is to be said in approbation of the speech, the question—the real crux of the problem—remains as to whether it is, or is not a right case for the exercise of the Royal prerogative of mercy and protection, for which the community prayed, and still pray. The British Government is emphatically pledged to maintain religious neutrality, and let it be freely admitted that it has at all times nobly and most faithfully preserved its pledge. The breaking down of a part of this mosque may be legal and its sanctity may be very largely a matter of sentiment only, but most questions upon a religious basis, are governed far more by sentiment and traditions than by law or logic or even reason. We are therefore of the opinion that, as to the sanctity of the part demolished, the sentiments of the community as a whole ought to carry the greatest weight and as the community is deeply aggrieved at its demolition, the dignity or the majesty of the Government would in no way suffer in the eyes of the people if the portion were restored. Such an act of sympathetic consideration for the feelings of millions of His Majesty's subjects would on the contrary immeasurably raise the Government in the estimation of the entire people of this vast Continent.

As regards the riots of the 3rd of August, all sensible men must greatly deplore them and discourage and condemn such outbursts with all the firmness at their command, and no one can wish that the foolish men who attempted to defy the law and who broke the public peace, should escape the consequences of their rash acts. The law must assert its own majesty and no one must defy it with impunity. But while the rioters take their trial before the proper tribunal, and the course of justice and the maintenance of law and order are thus upheld, the all-powerful executive Government on the other hand should be ready to show consideration for the religious susceptibilities and sentiments of its subjects, and should certainly be morally strong enough to rise above such petty considerations as to what some people may think or say.

The out-look of the British Government and the vital considerations of mutual obligations and duty between a State and its people ought not to be liable to the influence of such frivolous questions as "What will others say?"

14. The *Daily Urdu Hablul Matin* [Calcutta] of the 20th August is disappointed at the reply which Sir James has given to the deputation which waited on him recently. It remarks that Sir James has shattered all hopes which Moslems all over India have been anxiously entertaining. It is beyond his power to remove the blot on the administration of the United Provinces by showing this firmness. He ought to remember Sir Bampfylde Fuller's case. He was a Civilian of repute but he had to bow and resign before the force of public opinion.

DAILY URDU HABLUL
MATIN,
Aug. 20th, 1913.

In conclusion, it remarks that it is a mistake to think that it will be a show of weakness on the part of the Government to redress the wrong which it has done. It will, on the other hand, serve to create the impression that Government is ever ready to do justice where justice is needed.

15. The *Moslem Hitaishi* [Calcutta] of the 22nd August after briefly narrating the incidents which led to the Cawnpore riots, proceeds to remark:—

MOSLEM HITASHI,
Aug. 22nd, 1913.

The Cawnpore mosque affair. Where is the Moslem heart which has not been cut to several pieces on hearing this lamentable story? Where is the Moslem from whose eyes, instead of tears, drops of blood are not issuing? Who knew that a day previous to the sacred Ramzan, the unhappy Moslems of Cawnpore would be swimming in a sea of blood, that many of them would be losing their lives from gun-shots, that the mosque and its surroundings would be strewed with their flesh and blood, that their blood would dye many parts of the mosque, that they would be treated like the lower animals, that they would be killed like robbers or revolutionaries? In what acute distress are the families of these killed, wounded and imprisoned Moslems! How many sons and daughters have been bereaved of their parents, sisters of their brothers, and wives of their

husbands! How many families have lost their bread-winners! Most Moslem houses at Cawnpore are darkened by grief. Some have fled from the city, some are rotting in hospital, grievously wounded, others passing their days in great distress in jail. One is stunned to think of their grief and acute distress. We have no command of language adequate enough to present our reader with a living picture of the actual realities of the situation. Let every one exercise his imagination and see what depths of misfortune a man can be plunged into in times of trouble like this. We ought now to consider what our duty at this moment is. According to the tenets of Islam, it is incumbent on all Moslems to help and sympathise with their fellow. Moslems in danger, to the best of their ability. We earnestly appeal to our co-religionists therefore to generously open their purse-strings on the present occasion. Lakhs of rupees will be required to support the families of the Moslems who have died martyrs to their faith, who are wounded, or in prison or are fugitives, and also, to pay for the expenses of the defence of the accused and so forth. If now we do not display unity and whole-hearted zeal, if nothing is done to remedy the demolition of the mosque, arrogant and arbitrarily-disposed officials will gradually destroy many other mosques and sacred mausoleums. It is one of the peculiar glories of the British Government that it does not interfere with the religious susceptibilities of its subjects. But there are many undutiful, tyrannous officials, who from caprice or arrogance often violate this policy. The effect is that British rule is being brought into disrepute with the public.

HABUL MATIN,
Aug. 20th, 1913.

16. Writing in continuation of the preceding article, the *Hablul Matin* [Calcutta] of the 20th August writes:—

The Cawnpore mosque affair.

Sir James Meston said that all this trouble was due to people not quite understanding the maps. Though the *masjid* was included wholly in No. 90, its washing-place with the eastern wall was included in No. 89. We think that in this instance the Municipal Board has been guilty of a more terrible piece of trickery than that of which Lord Clive was guilty when he deceived Umi Chand by cunningly writing out a forged document. For in the maps it is clearly shown that the mosque was included in No. 90. And by the term "Mosque" people understood all the area and buildings included within the mosque boundaries; none ever dreamed that the verandah, courtyard, washing-place, etc., were all excluded when the term "Mosque" was used here. This popular belief was the more justifiable in that the mosque had boundary walls and on the eastern side, there was one of these walls separating it wholly from premises No. 89.

We believe the municipal authorities realized at the very outset that since the Hindu temple was not to be acquired, the acquirement of part of the mosque was inevitable. If, however, the maps clearly showed that part of the premises No. 90 was going to be acquired, great sensation would be caused among Moslems, there would be widespread protests and terrible agitation. For this reason they, in imitation of Lord Clive played a strange trick and in the course of their survey, they included the washing-place of the mosque in premises No. 89 and by giving two separate numbers to the mosque and the house on its east side, they clearly made it manifest that the mosque at No. 90 would be left intact, while part of No. 89 was to be acquired. But none ever dreamed that the washing-place of the mosque though separated by a boundary wall for premises No. 89 had still been shown as part of the latter premises. Is Sir James Meston prepared to support the serious step of the demolition of the mosque on the authority of such a cunningly prepared map? Can His Honour say that acquisition of premises No. 90 was notified? We cannot conceive how a Provincial ruler can support this trick of showing part of the mosque as included within other boundaries.

His Honour also has said that he consulted orthodox Moslems who declare that the washing-place is no part of the mosque properly speaking. If any selfish sycophant, a worm of hell, has given such a *futwa*, let his name be published. His Honour has no right to ignore the unanimous opinion of Moslem divines that all the appurtenances of a mosque are to be held as included in the mosque. Moslems may honour Sir James as an official, but they strongly protest against his assuming the rôle of a Maulana issuing *futwas*. The value of such *futwas* is absolutely nothing.

Sir James Meston asks why the Cawnpore Moslems make such trouble about demolishing part of a mosque when the Lucknow Moslems made no objection to the demolition of the main building of a mosque. It is difficult to reply to such reasoning. A gang of dacoits have robbed one house in a village without opposition and meeting with opposition in the next house they visit, they ask the master not to be uncivil, but to be good enough to imitate his neighbour who had offered no resistance. Sir James' line of reasoning is much like this. Moslems are not prepared to believe that their co-religionists in any instance voluntarily permitted part of their mosque to be demolished for worldly purposes. And it would not be strange if the Lucknow mosque had been demolished cunningly or for particular reasons, as in the case of the demolition of the mosques at Cawnpore, Agra and Delhi.

During the Sepoy Mutiny, Government converted many hospitals into stables for the cavalry. Even now there are many mosques retained by Government for its own purposes. Even the Juma Masjid at Delhi was for a long time in the hands of Government used for its own purposes, till a wealthy citizen of Meerut took it out of the hands of Government after paying more than a lakh of rupees. Does Sir James want to point to these examples to justify the gradual demolition of our existing decaying mosques? Who can tell that in the case of the Lucknow mosque he alluded to, there was not some mystery as in the case of the Cawnpore mosque? An unrighteous deed in the past can never be a justification for a similar deed in the present.

His Honour in the course of his reply to the deputation did not hesitate in one instance even to mock the Moslems. He asks why there should be all this fuss about a washing-place at Cawnpore when there was no objection made to the acquisition of a mosque at Lucknow. Can it be, he suggested, that a washing-place is more sacred than a mosque itself? It is really a pity that an official of his position should indulge in such gibes. There are many other points in His Honour's speech which we could criticise, but refrain from doing for want of space. We deem it our duty as loyal subjects of Britain to warn Government clearly where there is any chance of feelings of disrespect and hatred against it being roused. We have criticised Sir James and Mr. Tyler strongly, but we mean nothing else than to prevent thereby all growth of distrust on the part of the public in the British Government.

17. The *Hablul Matin* [Calcutta] of the 19th August writes:—

The Cawnpore mosque affair. As we pointed out on a previous occasion everything connected with the Cawnpore mosque is being done in a leisurely fashion. The officials have not ceased behaving in a cruel fashion even now. There is no telling for how long more the unfortunate Moslems of Cawnpore are to go on suffering this kind of arbitrary harassment. It appears that on the 16th instant last, a public meeting was to have been held at Cawnpore to raise funds to help the families of those wounded in the riots and also to pay for the expenses of the defence of the accused. All preparations for the meeting were complete and the proceedings were about to begin, when by the order of the Lieutenant-Governor, the meeting was broken up. What are we to say now as to the significance of this step? We believe that had the Moslems delayed breaking up the meeting even for an instant, probably at the instigation of the Lieutenant-Governor, the heroic Mr. Tyler would have appeared on the scene with his armed troops and by displaying more heroism and warlike fervour than he did on the 3rd August, would have earned credit with Sir James Meston. But the Cawnpore Moslems did not afford him any opportunity for displaying his heroism on this occasion. As soon as the official order was made known, they dispersed on all sides. We ask if the territory governed by Sir James Meston is outside the British dominions? Is he really a representative of the British Raj? We could not imagine even in our dreams that such lawless incidents, such arbitrary policy, such despicable rashness, were possible under British rule. The money that would have been raised for the support of the families of the killed and wounded would have procured food for the starving. Could not Sir James brook even this? Has his Government taken any steps to save the lives of the families of those whom Mr. Tyler killed and wounded? Are not Mussal-mans entitled even to supply food and drink to their starving and hungry

HABUL MATIN,
Aug. 19th, 1913.

brothers and sisters? Looking at what Sir James Meston has done, we feel ashamed to call his Province British territory. It would be well if Sir James and Mr. Tyler were transferred to the army and appointed General and Lieutenant-Colonel, respectively, either in Burma or in Somaliland. There is no doubt that men of their angry temperament and unerring aim would do soldiers' work very successfully. For Executive and Judicial work, one requires men of cool head and steady temper like the Collector of Karachi.

Continuing, the same paper writes that Moslems left no stone unturned in trying to make known to Sir James the feelings in their breasts. But for some unknown reason, from a feeling of *sid*, he remained indifferent to all their prayers. It may be that at the outset he could not realise that to Moslems there was nothing more dear and worthy of reverence than religion. But it is strange that this illusion of his was not dispelled even when he found large numbers of Moslems ready to sacrifice their lives cheerfully for the sake of a small part of a mosque. We admit that the officials were considerably incensed when they found the Moslems attempting to rebuild the Mosque against their will. We admit that the wailings and weepings of the Moslems annoyed the authorities. But were not these heinous sins on the part of Moslems amply atoned for by the catadysm of the 3rd August? Was not the blood of 30 Moslems enough to wash away all feelings of vexation in the official mind? Could not the authorities attain peace even after killing and wounding so many Moslems? Did not peace come into Sir James Meston's heart even after he had made hundreds of young children orphans and helpless, plunged in a sea of interminable woe? Did not even the sound of the wailings of the unhappy Moslem widows and the piteous weepings of the orphan children rouse the compassion of the Lieutenant-Governor in ever the smallest measure?

The mocking and disappointing reply which His Honour made to the deputation which waited on him at Lucknow on the 10th instant, clearly suggests that his anger has not been appeased, that the desire for vengeance is still firmly imbedded in his mind, even after he has seen so much bloodshed, so much sacrifice of life, such copious tears from widows and orphans. The Moslems had imagined that as they had not shrunk even from sacrificing their own lives in order to satisfy the officials, they could confidently count on the pity of the latter.

But they have been bitterly disappointed.

For ourselves we feel bound to protest strongly against every line and every word in His Honour's reply. We know it is all wasted, but it is our duty to protest, point by point, as we shall now do:—

(1) His Honour was apparently very glad that the language of the deputation differed from that of the newspapers, that is, it was most humble and full of flattery. He is very much wroth with the keen criticisms of the newspapers. We may point out that Moslems repeatedly tried to rouse Sir James's compassion (though unsuccessfully) by appealing to him in polite, flattering, and pitiful language. It was only when he was found not to listen to such appeals that the newspapers began using strong language. Not that we justify the use of such language, but people in sorrow are compelled, when their grief is intense, to give expression to it in loud lamentations. They lose all self-control at that stage. Certainly the papers did not display any impatience and lack of restraint from the very outset. What justification then is there for the Lieutenant-Governor's insinuation against them?

18. The *Hablul Matin* [Calcutta] of the 22nd August writes:—

The Cawnpore mosque affair.

Bengal Moslems have always been lifeless, and, on the present occasion, too, they are displaying no interest whatever in the matter of the Cawnpore mosque. But everywhere else, in the Punjab, in Bihar, in Madras, in Bombay, and in the United Provinces, meetings have been held to send up petitions to the Viceroy, asking for the restoration of the demolished portion of the mosque. All people were confident that His Excellency would offer redress for this unlawful act, and would appease Moslem susceptibilities by ordering the rebuilding of the demolished portion of the mosque. But the reply which His Excellency has sent to the Bengal Moslem League has cut us to the quick and quite stunned us. The Moslems appealed to His Excellency

because Sir James had disappointed them. But Lord Hardinge wants us to console ourselves with the childish press *communiqué* which Sir James Meeson has issued. We are afraid that Indian Moslems have fallen on evil times and Government attaches no importance whatever to their prayers and appeals; they do not possess any weight whatever in the eyes of Government. They are in the darkness in which they were. It would be well if we can understand British policy even now.

19. Referring to Sir James Meeson's statement that any restoration of the demolished portion of the Cawnpore mosque is now impossible after the show of force made by the rioters, the *Hitaradi* [Calcutta] of the 22nd August writes that Moslems are to blame in that they did not make any united appeal to Government at the outset such as would have carried more weight than a series of detached meetings. The Moslem leaders should have dissuaded the rabble from attempting any show of force. Had they done this, any request they might make to Government would naturally have carried great weight. As things are, however, there is no reason why the whole community should now be punished for the fault of a few. The rioters have been or will be punished for their folly. It will show the generosity of Government and not its weakness, if it now permits the demolished part of the mosque to be rebuilt.

HITAVADI,
Aug. 22nd, 1913.

20. The following is a full translation of an article under the marginally-noted heading which appears in the *Habul Matin* [Calcutta] of the 26th August:—

HABUL MATIN,
Aug. 26th, 1913.

One's heart really aches when one thinks of the bad times which Musalmans have now fallen upon, especially during the present year. This year seems to be bringing Musalmans nothing but the destruction of their mosques, shrines, and ancient monuments. It was only the other day that the handsome mosque built by Shah Abdul Huq Dahlavi at Delhi was demolished and a large number of tombs and sacred places in Old Delhi destroyed. Next we have the demolition of a part of the Cawnpore mosque. Following close upon it there comes the demolition of the mosque near the Jumna bridge at Agra. Then came the turn of a mosque at Karachi. And now we hear that the Health Officer of the Hyderabad (Sind) Municipality has demolished a number of tombs in Nagi Shah's graveyard in spite of the protests of the local Musalmans. The affair was about to lead to a serious riot which was averted by the timely intercession of Kazi Abdul Quayoom. The Musalmans are now seeking redress in the law courts, and Mr. Ali Hosain, a Barrister, has instituted a case under section 292 of the Indian Penal Code against the Health Officer, Overseer and 200 mehtars of the municipality as well as two Inspectors and six Sub-Inspectors of the local police. And he has done well. Ever since the Cawnpore affair we have been suggesting the institution of proceedings against Mr. Tyler and his assistants Mr. Dodd, the City Inspector and the Sub-Inspector, and a number of constables and sepoys who were all guilty of man-slaughter, but no one has paid any heed to us. However, it will do if we wait till the Cawnpore case is decided.

21. The *Moslem Hitaishi* [Calcutta] of the 22nd August relying on a recently published pamphlet, complains that Babu Radhikamohan Basak, Chaukidari Sub-Deputy Collector of Chandpur, in Tippera, is a great hater of Moslems. He seems bent on getting rid of all Moslem President-Panchayats. Let Government inquire into this complaint and, if it is true, punish the officer.

MOSLEM HITAIISHI,
Aug. 22nd, 1913.

22. The *Kalyani* [Bagerhat] of the 13th August regrets that Government is doing nothing to give effect to the idea of forming village vigilance-committees and allowing their leaders to keep fire-arms for preventing dacoities.

KALYANI,
Aug. 13th, 1913.

(b)—Working of the Courts.

23. A correspondent of the *Dacca Gazette* [Dacca] of the 18th August, writing in English, asks whether the system of recruiting some District and Sessions Judges from Sub-Judges as Sessions Judges.

DACCA GAZETTE,
Aug. 18th, 1913.

the rank of the Subordinate Judges has proved a success. In his opinion there can be no doubt that the system has, on the whole, proved a failure. One evil to be noticed is the fact that, since the introduction of this system, the number of independent Sub-Judges has been reduced to a minimum. No justice can generally be expected against Government interests before a Sub-Judge who has the remotest chance of ever being appointed a District and Sessions Judge or Additional or Assistant Sessions Judge. These officers are not generally (of course, there are honourable exceptions) known very much for their strength of mind and independence where Civilians or other high European officials are concerned. If in a particular district there be an European Civilian District Magistrate (as is generally the case) and a District and Sessions Judge of the Sub-Judge class, the situation created there is far from satisfactory. In such a case it has sometimes been seen that the Judge tries to please the Magistrate in various ways; if at such a place the Magistrate happens to take a particular interest in any prosecution, it becomes difficult for the Judge to act in a way disliked by the Magistrate, even when his individual opinion is in favour of such a course. People who are accustomed to look up to Civilians as their masters and to please them during the whole of their previous official career, cannot be expected to act on terms of equality with them or counteract their influence in a trying situation. If the system of allowing a Civilian of a few years' standing (as Officiating District and Sessions Judge) to hear and try big civil appeals be considered to be faulty (as it really is), is it not at least equally unsafe to allow an officer, who had almost nothing to do with criminal law and procedure for nearly a quarter of a century, to try Sessions cases?

Almost all the above evils can be avoided if the Government reintroduces the Statutory Civil Service Examination and continues it up to the time of the introduction of simultaneous Civil Service Examinations.

BASUMATI,
Aug. 23rd, 1913.

24. The *Basumati* [Calcutta] of the 23rd August thanks the Chief Judge of the Calcutta Court of Small Causes for his order to inform defendants by post of the institution of suits against them.

Information by post to defendants in suits in the Court of Small Causes, Calcutta.

(d)—Education.

MOSLEM HITAIASHI,
Aug. 22nd, 1913.

25. The *Moslem Hitaiashi* [Calcutta] of the 22nd August writes that since the reunion of Bengal, Moslem officers in the Educational service in Eastern Bengal have been systematically subjected to oppression. For example, Maulvi Abdul Karim has been harassed a great deal, though the reason why has not so far been made public. Then again, Maulvi Matlub Ahmad Khan Chaudhuri has been removed from the Inspecting staff because he wrote a school-book, though in Western Bengal, cases are known of Inspecting Officers not having been punished for similar or worse offences. Then again, the fate of Maulvi Muhammad Sulaiman, Maulvi Kabiruddin Ahmad, Maulvi Abdul Makshud, etc., is well-known. In fact recently an Inspecting Officer in Western Bengal was offered promotion if he went to Eastern Bengal, but he hesitated about accepting it, because of the disaster which has overtaken all Moslem educational officers in Eastern Bengal. So long as Mr. Stapleton, Mr. Dunn, Mr. Gunn, etc., remain in Eastern Bengal, the outlook for Moslems in the Eastern Bengal Education Service is bad indeed. We appeal to Mr. Hornell to inquire into this matter personally. At present the office of the Director of Public Instruction seems to act in an utterly irresponsible fashion. We may discuss this question more in detail on a later occasion.

Continuing, the same paper protests against the reduction of Khan Bahadur Muhammad Ibrahim from an Inspectorship to an Additional Inspectorship of Schools. The Maulvi is a most able officer whose services Government has recognized by conferring titles on him. Government consults him on all Moslem educational questions and selected him to represent the Education Department of Bengal at the Delhi Durbar. There is no scholar like him in

the service with a knowledge of English, Bengali, Arabic, Persian and Urdu. Why should not he be promoted again to an Inspectorship?

An almost parallel case is that of Maulvi Abdul Karim, who for some unknown reason has been degraded from his former high post.

The same paper protests against the rumoured appointment of Kasi Babu to be Deputy Inspector of Schools at Calcutta. Let Mr. Hornell look into the previous record of Kasi Babu's service and let him also consider how, in the past, under Hindu Deputy Inspectors the Calcutta Muktaba declined.

26. In discussing the suggestions made by the Dacca University Committee in their report regarding the improvement of the Bengali language, the *Darsak* [Calcutta] of the 22nd August writes:—

Improvement of the Bengali language.

The Dacca University Committee suggests that only such words, used by the different religious communities, as have no Bengali equivalents should be introduced in the Bengali language. The point is, who is to judge whether such equivalents do actually exist or not. Furthermore, are these words to be used, even though they are opposed to the natural character of the language? And, lastly, will not Moslems abuse this liberty if it is granted them? During the existence of the late Eastern Bengal Administration, attempts were made to replace such common Bengali word as "ঈশ্বর" and "স্বর্গদেবতা" by "Allah" and "Hamdardi," respectively, and so forth, in the school books. Had that tendency persisted, ere long the Bengali language would have been split up into a Hindu Bengali and a Moslem-Bengali.

As it is, already, a spirit of jealousy is coming to manifest itself in the field of Bengali letters. In the past, Munshi Kaikobad, Mir Musharraf Hossain, and other Moslem writers wrote in pure Bengali. They felt no difficulty in giving expression to Moslem national feelings and ideas through pure Bengali. Yet though Bengali has made much progress since they wrote, it is now held unequal to the expression of Moslem ideas. Why should it be thus? M. Abdul Bari, a writer of some merit, who, like Mir Musharraf Hossain has composed a book on the Muharrum, called "Kerbela," has unlike the latter, used far too many Arabic and Persian words in his composition. The result is a style which cannot by any means be recommended as a model for imitation. The idea cherished by the Dacca University Committee that with the infusion of Arabic and Persian words into Bengali, Moslems would begin cultivating the Bengali language is utterly unsupported by experience. Already some Moslems in Bengal are trying to make Urdu their mother-tongue. And if Bengali Moslems are allowed to Musalmanise Bengali, Christians will seek to Christianise the language. There can be no objection to works being composed in Bengali with materials taken from Moslem history and Moslem folk-tales, etc., but the use in a Bengali book of what is facetiously called "Musalmani Bengali" is to be strongly deprecated.

Studying Sanskrit in Europe.

27. The *Dikprokash* [Kakina] of the 24th August writes:—

Recently Professor P. D. Giun(?) after studying Sanskrit in Germany and taking the degree Ph. D. from Leipzig University is coming out to India to teach Sanskrit here. The other day, Maulvi Shahidulla received a Government Scholarship from the Calcutta University to study Sanskrit in Europe. We have heard that without the waters of the Jordan, one cannot be baptised a Christian. Similarly, perhaps, one will not henceforth be able to learn Sanskrit well without drinking the waters of the Thames and the Rhine. It would not be a bad thing if students from Europe were sent to India to learn Greek or Latin. Some day we shall probably hear that in order to study Bengali in a scientific fashion, students are being sent to France. India has always been the home of the Sanskrit language; Indians have studied it for ages, and even now foreigners come to India to sit at the feet of Indian pandits. Nevertheless, Indians are now going to Europe to study Sanskrit. Woe to Mahamahopadhyaya Shibkumar, Mahamahopadhyayas Subrahmanya and Bakhalda, their day is over; let them go to Europe and learn Sanskrit from European professors. If it is necessary to go to Europe to learn arts and science, it is also inevitable that one should go to Europe to learn Sanskrit. What next!

DARSAN.
Aug. 22nd, 1912.

DIKPROKASH.
Aug. 24th, 1912.

(g)—Railways and Communications including Canals and Irrigation.

DIAMOND HARBOUR
HITAISHI.
Aug. 23rd, 1913.

28. A correspondent of the *Diamond Harbour Hitaishi* [Diamond Harbour] of the 23rd August says that the authorities having omitted to re-excavate the portion of the Sirakol Diamond Harbour Khal extending for a mile south of Sirakol, deep water accumulates in the surrounding villages over an area of 14 or 15 miles and does great harm to agriculture and makes it difficult for people even to live in the locality.

DIAMOND HARBOUR
HITAISHI.
Aug. 23rd, 1913.

29. The *Diamond Harbour Hitaishi* [Diamond Harbour] of the 23rd August complains of the extremely dilapidated condition of the Kalisankarpur sluice-gate so that it cannot prevent water from flowing out through it. This has been causing great harm to agriculture.

BANGAVASI,
Aug. 23rd, 1913.

30. The *Bangavasi* [Calcutta] of the 23rd August notices the complaint made by Babu H. K. Sinha in the *Bengales* of the 14th August regarding the inconvenience which he and a large number of other passengers had to suffer on the 1st August last owing to the stoppage of the running of the No. 7 Up train on the Bengal Provincial Railway, as well as regarding the hardship which Mr. Sinha had to undergo on account of the refusal of the Station Master of Tarakeswar to allow him to remain in the waiting-room although he was a second-class passenger.

MOSLEM HITAISHI.
Aug. 22nd, 1913.

31. The *Moslem Hitaishi* [Calcutta] of the 22nd August writes that railway accidents have been rather too frequent of late in India. People no longer consider it safe to travel by rail. In Europe and America, railroads are much greater in mileage than here and yet railway accidents there are rarely heard of. Recently there have been a series of lamentable accidents on the East Indian Railway. Large numbers of deaths have been caused by the recent collapse of the bridge in the Ondal-Sainthia Railway and by the collision at Debipur. The authorities may try to show the number of killed and wounded as very few, but people do not credit these reports. Engineers should show greater skill than they apparently now do in building bridges over rivers liable to sudden floods. And, furthermore, drivers should be very careful when running their trains over such bridges. Bridges and lines should be carefully inspected when a flood is rushing through a river. The Railway Board should lay down strict rules for such inspection. The Railway authorities apparently feel no sense of responsibility for these repeated accidents, which have created quite a dread in the public mind.

(h)—General.

JASOHAR,
Aug. 16th, 1913.

32. Referring to Sir John Hewett's explanation regarding the marginally noted case, the *Jasohar* [Jessore] of the 16th August says that Sir John Hewett has by this act lost the good name he earned in this country. In fact, he has now made himself quite unpopular. As a result of this act, the rules for sending up memorials to the Government of India in cases of capital sentence are going to be changed. Some kind-hearted Members of Parliament have even described him as a murderer.

HITAVADI,
Aug. 22nd, 1913.

33. The *Hitavadi* [Calcutta] of the 22nd August deprecates the extra expense which will be involved by the appointment of a new Political Secretary to the Government of India and hopes it will be found possible to carry on the work with the existing staff.

MOHAMMADI,
Aug. 22nd, 1913.

34. The *Mohammadi* [Calcutta] of the 22nd August is greatly disappointed at the perfect silence of the Hon'ble Nawab Shamsul Huda in the matter of the flood which has devastated Burdwan and other districts. The Hon'ble Mr. Lyon personally went round the affected area, shed tears at the sufferings of people and tried his best to give them relief. But where is the Nawab Saheb? He is off to Comilla, his native place, caring little for the sufferings of people in Western Bengal.

35. The *Daily Urdu Hablul Matin* [Calcutta] of the 19th August notes with regret the decision of the Bengal Government against the opening of the ports of Calcutta and Chittagong to pilgrims to Mecca.

DAILY URDU
HABUL MATIN,
Aug. 19th, 1913.

36. The *Daily Urdu Hablul Matin* [Calcutta] of the 23rd August says that Government ought to follow a policy of conciliation. It is no good terrorising the populace by a show of bayonets, guns, and cannon in season and out of season. If there is ever any disaffection in this country it will be due to the ill-treatment of the Indians by the officers of the Government. The Government will win the hearts of its subjects by (i) punishing offending officers (ii) stopping the calumnies which are being preached by the Anglo-Indian journals against Indians which lead to misunderstanding and (iii) recognising the legitimate rights and privileges of the Indians.

DAILY URDU
HABUL MATIN,
Aug. 23rd, 1913.

In the course of the article the paper recounts the loyal services which Indians have rendered to England here and abroad.

37. Referring to the appointment of Mr. Shareef as Government Pleader at Purnea, the *Samay* [Calcutta] of the 22nd August asks:—If Mr. Shareef had worked satisfactorily, why did the District Magistrate and the District Judge recommend Jyotish Babu for the Government pleadership? Of course, in the matter of Mr. Shareef's ability, these local officials were better judges than the Divisional Commissioner. Surely they found Mr. Shareef wanting and so recommended Jyotish Babu. Mr. Shareef's appointment is objected to not because a Bengali has not been appointed, but because the claims of superior ability have not been recognised.

SAMAY,
Aug. 22nd, 1913.

38. The *Ananda Bazar Patrika* [Calcutta] of the 21st August protests against the alleged orders of Government prohibiting passed students of private medical schools from using titles after their names to indicate that they are passed students. What is the justification for this order? Government medical schools confer titles which are different from those used by the passed students of these private schools. So there is no risk of confusion. Without the attraction of some such titles students will cease to go to private medical schools. Thus the practitioners turned out by the Government medical schools will have a monopoly of the whole medical profession and will raise their fees to the detriment of the poor masses. What is the use of such strictness then?

ANANDA BASAR
PATRIKA,
Aug. 21st, 1913.

39. In discussing Mr. Montagu's Budget speech, the *Hitavadi* [Calcutta] of the 22nd August writes:—

HITAVADI,
Aug. 22nd, 1913.

Mr. Montagu's Budget speech. We are glad to hear that Government does not favour a policy of *divide et impera*. And we would have been more glad to hear it from the lips of Lord Crewe himself, so that there would be no necessity in this case of annotations and explanations such as were held necessary by his lordship in reference to the subject of Provincial autonomy discussed in paragraph 3 of the Despatch on the Delhi changes. Furthermore, if this be the Government policy why do many Government officials in India shower special favours on particular communities? Why was the system of separate electorates for Moslems devised which is calculated to create ill-will among Hindus? Indeed, if Mr. Montagu's statement about the Government not favouring a policy of sowing dissensions is true, then we must say that Lord Morley who inaugurated the system of separate electorates did not favour this policy and that there are many Government officials who have yet to learn this policy.

We are glad to hear from Mr. Montagu that he recognises that the majority of the people of India hate political outrages. Probably after this our Anglo-Indian contemporaries will hesitate to fasten on the shoulders of all of us the responsibility for these bomb outrages.

The Hindus will not object to special scholarships or other special facilities for promoting education among Moslems. But any other acts

of special favour to any one community will cause resentment among other communities. For example, there are Provinces where the Moslems though a small minority are given almost equal representation with the Hindus on the Legislative Council. In the public services, too, racial and religious considerations are given more prominence than merit. Hindus find all their prayers ignored, whereas the prayers of Moslems are readily listened to. Mr. Montagu has not explained the causes of such partiality.

Mr. Montagu's utterances about co-operation between the officials and the public are very sweet to hear, but it remains to be seen how far such co-operation is really practised. There is more talk of sympathy than actual exhibition of it. This is a state of things which it will take considerable time to alter.

JASOHAR.
Aug. 16th, 1913.

40. The *Jasohar* [Jessore] of the 16th August writes:—

From Mr. Montagu's speech it is quite clear that he has gained considerable experience about India. But whatever anybody may choose to say, the Hindu and the Musalman have common interests and one can never do without the other. Be it in politics or be it in his domestic life the weal and woe of the one are inseparably connected with the weal and woe of the other. The two always lived side by side in mutual harmony until the Fuller régime brought the "favourite wife" policy into existence. And the consequences of that policy are now causing anxiety to the Government. The main cause of the present ill-feeling between Hindus and Musalmans is what is known as the "policy of divide and rule," and not the fact that Musalmans now get a proportionately larger number of appointments in the public service, though that causes some amount of bad blood no doubt. No one objects if Musalmans are largely taken into Government service, but it cannot but cause disappointment and discontent when competent men are shut out from that service. We should think that in the selection of officers for Government service, ability should be the only standard. Let the condition of the Musalmans be improved by giving them better education, but it cannot do them any real good simply if they are employed by Government more and more widely. Another thing that causes pain to Hindus is the privilege of separate representation granted to Musalmans, which, while it will never succeed in elevating them, will always remain an eyesore to Hindus. But whatever may be the causes of the present strained relations between Hindus and Musalmans, it cannot be denied that the situation means no good to either community, or to the Government for the matter of that. And to this fact the Government is perhaps waking up by and by. Mr. Montagu spoke about the maintenance of peace in this country. This is a task which can be accomplished if officials are sympathetic towards the people, if the police are reformed, and if the people are to some extent admitted to higher political privileges.

BASUMATI.
Aug. 23rd, 1913.

41. Referring to the rejection of Mr. Morell's motion in Parliament for giving the House of Commons greater control over

"The infallible man on the spot."

Indian Finances, the *Basumati* [Calcutta] of the 23rd August says that it is but natural for the Secretary of State for India and Anglo-Indian officials to be unwilling to part with the high authority which they have been so long wielding. History does not support the theory that the man on the spot is always unerring. Official records say that the famine of 1872 and the great famine of Orissa occurred through the mistake or carelessness of the officials on the spot. The Sepoy Mutiny was the result of mistakes committed by Lord Bentinck and Lord Dalhousie. Lord Curzon, though a supporter of the man on-the-spot theory, sent the Bengal Civilian Sir James Bourdillon to Mysore and brought over Sir Andrew Fraser from the jungles of Nagpur to sit on the *masnad* of Bengal. Moreover, the mistakes which His Lordship committed in India under the influence of his towering self-conceit have been a fruitful source of discontent and unrest in the country. It is true that the administration of India is under the control of the Secretary of State for India in Council. But this Council is composed of sun-dried Anglo-Indians who are full of prejudices common to their race. It is for this reason that statesmen like Elphinstone have given their opinion in favour of increasing the control of Parliament over Indian administration.

42. The *Bir Bharat* [Calcutta] of the 24th August, in referring to a question which Mr. King, M. P., put in Parliament regarding the total amount spent by Government in supporting the spread of Christianity in India from taxes collected from Hindus and Moslems, remarks that it is strange that Government is so indifferent to the religious welfare of all communities other than the Christian.

BIR BHARAT,
Aug. 24th, 1913.

43. The *Basumati* [Calcutta] of the 23rd August refers to the Annual Report on the working of the Model Farm at Rajshahi and is astonished to learn that the Farm was worked at a loss, that the officer in charge of it did not know his work well, and that although the Farm was a centre of distribution no work was done in this direction owing to the indifference of the people. Why was an incompetent man placed in charge of the Farm? If people cannot be made to take an interest in the working of the Farm, what is the use of maintaining it? If a Model Farm is worked at a loss, why should cultivators adopt its methods?

BASUMATI,
Aug. 23rd, 1913.

44. The *Bangavasi* [Calcutta] of the 23rd August takes exception to the alleged fact that Babu Ramcharan Pal, Editor of the *Suhrid* of Barisal, who is at present undergoing imprisonment for defamation, was handcuffed and had his waist tied with a rope while he was being removed from the Barisal Jail to the Alipore Jail.

BANGAVASI,
Aug. 23rd, 1913.

45. Referring to the proposed partition of Midnapore, the *Medini Bandhav* [Midnapore] of the 18th August protests against the suggestion made by the *Nihar* regarding Contai being made the head-quarters of the new district. For, says the *Medini Bandhav*, in that case the people of Tamluk and Sabang will be greatly inconvenienced. Besides, Contai is only a small town having no school, college, or hospital worth the name. If this small town becomes the head-quarters of a district the resultant increase of population is bound to make it insanitary.

MEDINI BANDHAV,
Aug. 18th, 1913.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

46. The *Hindi Bangavasi* [Calcutta] of the 25th August scouts the idea that has found currency in certain quarters that the Bengal Government may be sued for damages for loss caused by the breaches on the Damodar embankment as it was not in a proper state of repair. It terms this idea as totally ridiculous.

HINDI BANGAVASI,
Aug. 25th, 1913.

47. The *Ananda Basar Patrika* [Calcutta] of the 21st August writes that Government ordinarily prepares two kinds of reports, one for the public and one for its own officers. We understand that in connexion with the floods two such reports have been prepared. That meant for the public states that some 50 per cent. of the houses have been destroyed; whereas that meant for the officials shows that generally 90 per cent. and sometimes cent per cent. of the houses have been destroyed or damaged.

ANANDA BASAR
PATRIKA,
Aug. 21st, 1913.

48. The *Nayak* [Calcutta] of the 20th August writes:—
The recent floods in the Damodar and Rupnarain have caused tremendous havoc in four districts in West Bengal. Notwithstanding anything that anybody may choose to say to the contrary, about 80 per cent. of the houses in the afflicted area have been destroyed, 90 per cent. of the people have been rendered homeless and are without a shred of cloth to cover their bodies, cattle and other domestic animals have been practically destroyed wholesale, and more than a thousand persons have lost their lives. One shudders at the prospect that is still in store for the inhabitants of these four districts, for soon malaria, cholera, dysentery and other diseases will make their appearance among them; and what with these scourges and what with the privations which the unfortunate men are suffering for want

NAYAK,
Aug. 20th, 1913.

of food, clothing and shelter, thousands more will be carried away by death within three or four months. The reports which we have obtained from the volunteers who are working in the different relief centres naturally lead us to take this gloomy view of the situation, and nothing that anybody may say will be able to shake our belief. Thanks to the untiring energy of the volunteers and to the relief funds which have been opened, the first pangs of the miseries caused by the floods have been alleviated. The people in the afflicted areas have to be supplied with food and clothing for six months still; and we are very glad to find that the Government is not indifferent in the matter. The District Magistrates of Burdwan and Hooghly are already preparing estimates of the number of houses destroyed in their districts as well as the quantity of seed paddy which is required for helping peasants with their cultivation. We also understand that the Hon'ble Mr. Lyon has stated that the Government is willing to spend five to six lakhs of rupees for giving relief to the people in the flooded districts. This amount together with the funds raised by public subscription will, we think, be able to alleviate the miseries of the cultivating classes to some extent. But what about the gentlemen of the middle classes whose sufferings are by no means less than those of cultivators, but who would die in silence rather than beg? It is these people whose case deserve particular attention and we suggest that what Lord Northbrook did to help middle-class people during the famine which broke out in his time should be done again now. Let us wait and see what steps are decided to be taken at next Friday's meeting.

The paper also gives detailed accounts of the floods in the subdivisions of Arambagh, Uluberia, Contai and certain places in Hooghly. In Arambagh and Uluberia some 1,200 to 1,300 villages are alleged to have been totally washed away and five persons killed in the former subdivision. The paper also reports that four men have lost their lives near Tarakeswar and four near Serampore.

BANGAVASI,
Aug. 23rd, 1913.

The floods.

49. The following is taken from the accounts of the floods published in the *Bangavasi* [Calcutta] of the 23rd August:—

In several villages on the banks of the Damodar, especially at Malaipur, an awful stench rises from the decomposed carcasses of cattle. It is surmised that many men have also been killed in these places. It is reported that a Marwari volunteer lost his life near Haripal. From the accounts published by the Government we understand that no loss of human life has taken place in Contai. But so far as we have been able to ascertain, this cannot be said of Burdwan at least. From the accounts of the floods in this district given by Mr. E. P. Taylor of the Anglo-Indian Evangelical Society, it is quite clear that a large number of men have been killed here, though their bodies cannot be recovered until the water subsides. Government reports say that only 25 persons have lost their lives in Burdwan. We understand that quite a large number of villages on the south bank of the Damodar have been washed away; the names of those that have suffered the most being, Methra, Isabpur, Basia, Amritapur, Mumui, Purulia, Nimnagar, Amardanga, Kosalpur, Simuldanga and Bolda. Some other villages in the Kaina Thana have also been flooded very badly, viz., Bokra, Ibidpur, Tajpur, Hariharpur, Fatehpur, Pipipla, Denua, Bijipur, Koyara, Pashanda, Kamargarya, Neora, Netrakhanda, Sakitya, Anguna, Deripur, Mugra, Meral, Jogatpur, Narayanpur, Parbatipur, Madanagar, Sahajpur, Bidyanidhi, Birampur, Raynagar, Raina and Beray. Thousands of men have been rendered homeless in these villages and there is no knowing how many have lost their lives.

In Bankura about 70 villages have been flooded and 21 persons have been killed at Basia and 71 at Sonamukhi. In Midnapore about the entire tract of land between Balighai and Rasulpur on one side and the Haldi river and Rasulpur on the other have been flooded and is still under water. There were 1,200 villages in this area containing about three or four lakhs of people, all of which have suffered very heavily. It appears from the reports sent by Mr. B. N. Shasmal that some loss of human life has taken place at Bhagyodhari, Muhammadpur, Nachinda, Marisada and Balagaria. Quite an enormously large number of cattle have been killed and there is an awful stink arising from their carcasses in places. Next, as regards the floods in the Contai

Subdivision, the waters will never subside unless the embankment at Balighai is repaired. Some of the officials here tried to belittle the seriousness of the situation, no doubt because they were not then in possession of all the facts. But the Subdivisional Officer is now doing his best to get the Government to advance agricultural loans to the afflicted people. Famine has already appeared in the subdivision and cholera has broken out in some places. One of our correspondents reports from Contai that he has seen a number of dead bodies of men floating in the water, and another correspondent says that in a certain village a whole family were killed except only one man.

The floods in the Howrah District have been no less serious than in the places named above, though fortunately there have been no loss of human life, the villages that have suffered most being Antpur, Lohagachi, Anarbati and Ranibazar.

50. The *Hitavadi* [Calcutta] of the 22nd August writes:—

The floods in Arambagh Sub-division.

While measures of relief are being generously provided for the flood-stricken area on the eastern bank of the Damodar, people apparently forget that things on the western bank of the Damodar, in the Arambagh Subdivision, are much worse. Some 300 villages have been utterly submerged and 150 of them have been entirely wiped off. For six days all postal communication was suspended. The condition of the people in some 50 villages such as Mayapur, Sarati, Rasulpur, etc., is simply indescribable. Most of the women and children have been washed away and the survivors are awaiting death in their precarious shelter on tree-tops. Houses, furniture, crops, all have vanished. This is the area where relief is most needed.

51. The *Nihar* [Contai] of the 19th August says that the flood in Contai is subsiding very slowly. The few huts which withstood the first rush of water are now collapsing.

Epidemics are breaking out. Immediate arrangements should be made for drainage of the flood waters by breaking down the embankment along the Bagda river in some places.

52. The *Nihar* [Contai] of the 19th August says that the Agricultural

Duties of the Agricultural Department in Contai.

Department in Contai has a great work to do in the matter of enabling the cultivators in the subdivision who have been made destitute by the flood to raise a fresh paddy crop and keep body and soul together so long as this crop is not harvested. The Director of Agriculture should take up the work assiduously without delay. He should send a number of experienced agricultural officers to the subdivision to help the poor people in combating against the adverse conditions under which cultivation will have to be done now and to supply them with seeds according to their needs.

53. Writing in the *Sanjivani* [Calcutta] of the 21st August "A volunteer of the Central Committee" says that when the volunteers of the Committee including the corre-

spondent were trying to get boats at Haripal in order to carry relief to Tarakeswar and the neighbouring villages, Mr. Clough, the Subdivisional Magistrate, tried to dissuade them from the purpose. The police also which brought two boats to Haripal refused to lend them one.

54. The following is a full translation of an article under the heading,

"Disgraceful incidents in connection with the flood."

"Disgraceful incidents in connection with the floods", which appears in the *Bangavasi* [Calcutta] of the 23rd August:—

We regret we have to hear of some unpleasant criticism of the conduct of Babu Nikhil Nath Ray, the Sadar Subdivisional Officer of Burdwan. Babu Haranath Basu, the well-known Homoeopathic physician and dramatist and son of the late Babu Chandra Nath Basu, Bengali Translator to the Government of Bengal, went to Burdwan in company with a few friends of his with the object of giving relief to the flood-stricken people. Babu Haranath had with him some wealthy Sikh merchants, whose sympathies for suffering humanity made them forsake their business and accompany him on his charitable mission. As soon as they arrived at Burdwan, they went to have an interview with Babu Nikhil Nath Ray, Sadar Subdivisional Officer of Burdwan. They found this gentleman comfortably seated on a chair in the verandah of the Court and engaged in

HITAVADI,
Aug. 22nd, 1913

NIHAR,
Aug. 19th, 1913.

NIHAR,
Aug. 19th, 1913.

SANJIVANI,
Aug. 21st, 1913.

BANGAVASI,
Aug. 23rd, 1913.

an agreeable conversation with a friend. Babu Haranath and his friends had not thought it possible for the Sadar Subdivisional Officer of Burdwan to waste his time on such pleasant occupation at a time when a terrible calamity was upon the district. And who would not consider it strange that, at a time when the entire country was eager to help the people in the flood-stricken areas, a paid official of the Government, who was the head of a subdivision, should be indulging in light talk with a friend? However, Haranath Babu and his friends went and stood before the Subdivisional Officer who took no notice of their presence, but went on talking with his friend as before. When after awaiting the dignitary's pleasure for quite a long time, the gentlemen failed to attract his attention to them, one of them, Babu Haranath, was compelled to interrupt the Magistrate's pleasant occupation and say, "Sir, we have come here to render help to the flood-stricken people." And this was enough to put the Magistrate out of his temper. Fancy the impudence of interrupting the pleasant talk of a Deputy Magistrate and speaking to him of anything! The Magistrate was greatly annoyed with Haranath Babu and with frowning eyes and in a gruff voice asked him in English "Who are you?" Haranath Babu respectfully replied in Bengali that he and his friends had gone there to help the flood-stricken people. This answer seemed to annoy the Deputy Magistrate yet more and he slightly told Haranath Babu—luckily for the Bengali language he spoke in his own tongue this time—that they would not get any help from him and that they could if they liked visit the mufassal and find for themselves what relief they were to give to the people there. We ask our readers to see what sort of treatment the Deputy Magistrate accorded to these gentlemen who had gone to Burdwan on their mission of charity even at considerable self-sacrifice. Far from giving them any help, the Magistrate did not even behave with them like a gentleman. What does all this mean? We hope that the Government will call for an explanation from this worthy official.

What we have heard about the conduct of the Mohant of Tarakeswar is also very regrettable. We give below the substance of the account sent to the *Bengalee* by the volunteers who belonged to the Tarakeswar Relief Party:—

In the evening we went to have an interview with the Mohant of Tarakeswar. We found him seated on a chair and smoking tobacco out of a silver-mounted pipe. He welcomed us saying, "It is a wonder why bands of these fools from Calcutta are coming to Tarakeswar. Listen to me, you had better leave this place. We do not at all want you or the provisions you have brought." We humbly asked him to let us sleep in the spacious verandah of his palace for the night, but he refused to grant us the permission and told us, "you will foul my verandah." We were, therefore, compelled to spend a sleepless night in a bullock cart.

What a terrible allegation, indeed. The Mohant of Tarakeswar is only the keeper of a *Devottar* property. He is supposed to spend the entire income of the estate for the worship of the idol there as well as for other virtuous work, keeping for himself barely enough for his own food and clothing. He is to remain a bachelor and to have no worldly ties. And yet he, a Mohant, whose sole occupation in life should be the service of human kind and the worship of the god Tarakeswar, treated the volunteers in such a cruel manner. This is a disgrace not only to him but to the entire Hindu community. The stigma of his disgrace would not have affected the whole Hindu society if he were only a zemindar instead of a Mohant.

But this is by no means a solitary instance; for we have received another letter which we publish in another column, regarding the Mohant's ill-behaviour. In this letter the writer says that the Mohant refused to lend his elephants for helping the volunteers. We have also received a printed postcard from Babu Kapileswar Datta Barman of Harrison Road, Calcutta, complaining against the Mohant's cruel conduct. The publication of the contents of this postcard is sure to cause pain to the entire Hindu community for they describe certain deeds of the Mohant which are highly disgraceful for the Sebait of a great shrine like Tarakeswar. It is because we have been deeply grieved that we are now compelled to publish all these unpleasant facts about the Mohant. If these allegations be not true we ask the Mohant to refute them and thus wipe off a disgrace from the Hindu community; but if they be true, we hope he will be careful of his conduct in future.

It is a pleasure to turn from the allegations against a Deputy Magistrate and a Mohant to the glowing tribute of praise which is being paid to Mr. Wares, District Magistrate of Burdwan, Mr. G. N. Ray, the District Judge, Dr. Gopal Chandra Mukherjee, the Civil Surgeon, and Mr. Gyansankar Sen, Deputy Magistrate, as well as Mr. Clough, the Subdivisional Officer of Serampore, the Subdivisional Officers of Barh and Contai, the Maharajadhiraj of Burdwan and Raja Banbehari Kapur, for all that they are doing to help distressed people. Large numbers of respectable men are visiting the flooded tracts and giving relief to the afflicted people regardless of their own health and comfort. The Bengali, the Marwari, the Sikh, the Hindusthani, the Musalman and the Christian have all joined hands in this noble mission of mercy and are untiring in their endeavours to help the unfortunate victims of the flood. The sight of these men who have devoted themselves to their generous task, their kind-heartedness, and power of organisation, lead one to hope that of this present evil good will come.

55. The *Ananda Basar Patrika* [Calcutta] of the 21st August publishes a complaint from the flooded area at Tarakeswar and its neighbourhood to the following effect:—

Complaints regarding the floods. The Mohant lent two elephants for carrying supplies. But after the animals had proceeded some distance with the provisions, one of his peons reproved the *mahant* and taking the elephants away, sold off the supplies at exorbitant prices, e.g., salt at six annas per seer, rice at three seers per rupee, etc. Some twenty maunds of supplies were thus unlawfully used. The story is corroborated by Srish Chandra Chakravarty, a student of the Presidency College, and others. Other complaints have also been made against the Mohant himself to the effect that he is not affording shelter to anybody and has forbidden his raiyats to let out their own spare rooms on rent to fellow-raiyats in distress.

56. The *Paricharak* [Calcutta] of the 22nd August gives the story noticed in paragraph 54 above, about the Mohant of Tarakeswar and certain student volunteers.

Ibid. The same paper publishes a letter from an eye-witness narrating the sad pass to which Singhti-Sibpur has been reduced by the floods. At Abhirampur, an adjoining village, the local chaukidar's wife has been carried away by the floods. Unnumbered *cutch* houses have collapsed and the people are starving. Offers of assistance have so far not been carried beyond the Damodar to this locality. Relief is urgently wanted here. Moreover, malaria has already broken out in epidemic form at Singhti-Sibpur to add to the sufferings of the people.

Elsewhere the paper cordially acknowledges the sympathy and benevolence with which the authorities have treated the victims of the flood. The thanks of the whole country are due to Lords Hardinge and Carmichael for the generous way in which they are opening the coffers of Government to alleviate the distress.

57. The excellent work done by the Bengali students in connection with the floods has filled the *Nayak* [Calcutta] of the 21st August with great hope as to their future and it observes:—

The floods and Bengali students. We now see that 90 per cent. of our young men can, if necessary, work like ordinary coolies and that 50 per cent. of them can wade through waist-deep water to carry relief to distressed persons. If these young men can forego all luxuries and comfort for ever they will be of great help towards the consolidation of our Hindu Society. If our officials can see their way to win the hearts of these young men and bring them under their influence they (the young men) will, when they grow up, serve them loyally and faithfully whenever wanted. Sedition and disloyalty will then be things of the past. If, on the other hand, these boys are exasperated, West Bengal will before long have its own bands of gentlemen dacoits. It affords us great pleasure to hear that the Magistrates of the four flooded districts and the Subdivisional Officer of Serampore are treating the young men, who are engaged in relief work, very kindly. We know that the English Civilian never ill-treats anybody unless he (the Civilian) has something radically wrong in his nature. It is only his Bengali subordinates—those sands heated by the sun who create all the mischief; and if these underlings are kept in check everything will go on well.

ANANDA BASAR
PATRIKA.
Aug. 21st, 1913.

PARICHARAK.
Aug. 22nd, 1913.

NAYAK,
Aug. 21st, 1913.

Lord Carmichael is an able statesman and he knows all this, and acts accordingly. We see that we misjudged Mr. Lyon. We used to think him to be a very sour-tempered official, but we now find that he is a very kind-hearted official. The co-operation from the public which our Government has of late been so anxious to get can now be had very easily. If these boys are won over immense good will be done to the country, and even a man like the (Tarakeswar Mohant will be kept in restraint.

BASUMATI,
Aug. 23rd, 1913.

58. The *Basumati* [Calcutta] of the 23rd August takes the *Englishman* newspaper to task for calling the reports of loss of human life in the floods highly exaggerated and for rebuking the Calcutta press for publishing such reports. None but a madman can believe that a flood which has wiped off villages has not caused any loss of life. Why should the *Englishman* or anybody on earth be anxious to prove that no loss of human life has occurred in the flood? The flood was an accident. No one is responsible for whatever loss may have occurred in it. It seems that over and above prestige another thing has come to influence the minds of a certain class of people; it is panic. It was panic which led certain people to say that the Panchra railway accident had caused a loss of only 10 or 12 lives. Now again the *Englishman* has come forward with the statement that at most 10 or 12 people have perished in the flood, while even the official report says that 71 people have perished in a single thana. The reports of loss of human life which have appeared in the Calcutta press are not based on hearsay, but on the direct personal knowledge of the heroes who have been rendering aid to the sufferers on the spot at the risk of their lives. The *Englishman's* statement is, therefore, as Babu Bhupendranath Basu said in the meeting held in the British Indian Association rooms thoroughly unreliable.

Mr. Lyon also is singing in the same tune as the *Englishman*. The gentleman was a high official under the Government of Eastern Bengal and Assam. Now, he seems to have no definite duties assigned to him. He is sometimes working for the Dacca University, sometimes running up to Patna. He went to Burdwan to prevent the writing of long reports by the local officials. The object was no doubt laudable, for long reports would have revealed many things. Mr. Lyon says that the flood has caused no loss of human life and not much loss of cattle also. He would have felt at least some hesitation in writing this, had he only left his motor-car and waded some distance through the water with relief parties to see a little of the real condition of the locality with his own eyes.

It is a matter of great satisfaction that Government has not been misled by the writings of the *Englishman* and Mr. Lyon and is making arrangements to give loans to the distressed people.

DAINIK CHANDRIKA,
Aug. 23rd, 1913.

59. The *Dainik Chandrika* [Calcutta] of the 23rd August considers the sum of two lakhs of rupees assigned for takavi grants to sufferers from the flood as too insufficient, and says that arrangements should also be made to remit land-revenue in the cases of petty poor zamindars who cannot realise rents from their tenants in the flooded area.

DAINIK CHANDRIKA,
Aug. 23rd, 1913.

60. A correspondent of the *Dainik Chandrika* [Calcutta] of the 23rd August says that the manner in which prices are rising makes it certain that private persons will not long be able to help the sufferers from the floods. Government should, therefore, make ample preparations for helping them. It should also fix a maximum price for every article of food.

JAGARAN,
Aug. 10th, 1913.

61. The *Jagaran* [Bagerhat] of the 10th August says that the price of rice has risen to Rs. 7 per maund and will still rise. A severe famine is, therefore, impending throughout the country. Already it has appeared in Mollahat, Chitalmari and other places. Labourers have become plenty while there is little work for them. A cattle pestilence is carrying away large numbers of cows. Fodder also has become scarce. Thefts and dacoities have greatly increased.

62. In connexion with the floods, the *Dikprakash* [Kakina] of the 24th August appeals to the trading community to stop the exportation of rice for a year or so, in order that there may be sufficient stock of that commodity left in the country to ensure a cheap supply of food to the victims of the floods. If, however, the traders do not take this step themselves let Government interfere and prohibit the export of rice for a time. Rice is a necessity of life here, while to foreigners, it is a mere article of luxury. Without some such step as that above indicated, there will be acute famine in the country ere long.

DIKPRAKASH,
Aug. 24th, 1913.

VI.—MISCELLANEOUS.

63. *Al Hikal* [Calcutta] of the 20th August publishes an article under the heading "That hour has come when it shall be all over with us," of which the following is a translation:—

AL HIKAL,
Aug. 20th, 1913.

Should infidels be obeyed? That day, the approach of which was being apprehended, has now arrived. At last all those signs which indicate the triumph of infidelity over Islam are becoming, one by one, more and more prominent every day. The holders of power require our co-operation. We offer them what they want. They swear; declare on oath; make laws; convey messages regarding the maintenance of the integrity of religion, the preservation of the temples for worship and of mausoleums but nothing is allowed to remain intact. They make open declarations, give pledges and remind us of them every now and then when an opportunity offers itself to them. We are, however, aware that these promises will never be kept, these pledges will be always broken, these laws will be ever subject to annulment and repeal. All these are meant to conceal real facts, to serve to satisfy the needs of the hour. These are the real facts, but yet we repose our trust in them, believe what they say, obey their orders, and offer our submission unto them, and out of respect and consideration for them are ready to act against the injunction of the *Koran* not to offer our submission to such persons, who deliberately falsify true facts, hinder noble actions, exceed all bounds in tyrannising and oppressing others, consider all injunctions of Islam as merely old shibboleths and superstitions, whose wish is that their rule may extend all over the earth, and who want every clime and country to be under their sway so that not a hamlet may remain beyond the sphere of their influence and power. It then quotes versus from the *Koran* in support of the Islamic injunction that infidels should not be obeyed.

64. In an article under the marginally noted heading the journal *Arghya* [Calcutta] for Asarh, 1319 (B.E.) writes that although British rule has given the country peace and good Government it has deprived the Bengalis of the national individuality which they used to enjoy under Musalman rule. One does not now see in Bengal those powerful zemindars who in the ancient times used to wield an influence in no way inferior to a king. They had their own armies and were independent rulers in almost every sense. Time was when the Bengalis conquered the whole of northern India, carried the banner of conquest from the Bay of Bengal to Benares subdued the marauding hordes of Arakan and Assam and the savage Kochs, Bhotias and Cacharis and defeated the Portugese invaders. But now they are despised as cowards and their weak and emaciated bodies create pity in one's heart. Musalman sovereigns never hesitated to admit competent Bengalis into high posts. It was the wealth of a Hindu merchant of Bengal which lent no inconsiderable help to the British sword in conquering the province. The Seths of the 18th century used to take a very important part in the administration of the province and the English conquerors did not then treat them as members of a subject race.

ARGHYA,
Asarh, 1319, B. E.

65. The *Nayak* [Calcutta] of the 19th August writes that English-educated Bengalis have been maligned at various times by various Englishmen like Lord Macaulay

NAYAK,
Aug. 19th, 1913.

Dr. Kashbehary Ghosh's gift.

and others as cheats, monumental liars, cowards, incapable of original work and what not. Their Moslem rulers never maligned Bengalis thus. Indeed, writers and rulers like Shah Mansur, Jehandad Khan, Gholam Rasul, Muhammad Ghouse, etc., all spoke in warm praise of the Bengalis of their day as artisans, scholars, writers, soldiers, etc. Englishmen have never mixed intimately with us and therefore cherish all sorts of misconceptions about us. Recently, however, things seem to be improving. Dr. J. C. Bose and Dr. P. C. Ray have shown that Bengalis are capable of original scientific research. Men like Dr. Sarkar and Dr. S. P. Sarbadhicary have shown what Bengalis can do as physicians and surgeons. The experience of the Ardhodaya Yog and the recent floods shows what Bengali youths can do in the way of social service, how their manliness and fearlessness are increasing. And, lastly, the recent gifts of Sir Tarak Nath Palit and Dr. Rashbehary Ghosh show that Bengalis can be as munificently generous as any nation. Thus in time, all the aspersions cast on the Bengali name will be removed. What is wanted is the development of a spirit of self-reliance among them, a stiffening of their backbones so to speak. This can be achieved not by scientific education in servile imitation of English models, but by paying careful attention to our past history, our language and culture, and our religious and social usages.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE.

The 30th August 1913.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 30th August 1913.

CONTENTS.

<i>Page.</i>	<i>Page.</i>
List of Indian-owned English newspapers received and dealt with by the Bengal Intelligence Branch 581	(f).— <i>Questions affecting the land—</i> Nil.
I.—FOREIGN POLITICS.	(g).— <i>Railways and Communications, including Canals and Irrigation—</i> Nil.
Lord Morley on Persia and Tibet 588	
Turkey and Adrianople ib.	
Self-Government in the Phillipines 584	
II.—HOME ADMINISTRATION.	(h).— <i>General—</i>
(a).— <i>Police—</i> Nil.	The Christian clergy and their services ... 587
(b).— <i>Working of the Courts—</i>	The Cawnpore mosque riot ... 588
Acquittal by the High Court of persons convicted of murder 584	The appointment of Rai Bahadur Annada Prasad Sarkar as Chief Engineer and Secretary to the Government of Bengal in the Irrigation Department 589
Sir J. Hewett's speech ib.	
The Calcutta Small Cause Court 585	III.—LEGISLATION. Nil.
(c).— <i>Jails—</i>	IV.—NATIVE STATES. Nil.
The Inspector-General of Prisons' Report for 1912 585	
(d).— <i>Education—</i>	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.
Indian candidates and I.M.S. Examination ... 586	The Burdwan flood 589
Reports of the C.I.D. on members of the Educational Service ib.	Ditto 590
The Times and the Budget debate ib.	
(e).— <i>Local Self-Government and Municipal Administration—</i> Nil.	VI.—MISCELLANEOUS.
	The Swadeshi Mela 591

CONFIDENTIAL
1943-44

REPORT

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending 30th August 1943

CONTENTS

1. List of Indian-owned English newspapers reviewed	1
2. Details of the newspapers reviewed	2
3. Summary of the findings of the review	3
4. Conclusions and recommendations	4
5. Appendix A: List of newspapers reviewed	5
6. Appendix B: Details of the newspapers reviewed	6
7. Appendix C: Summary of the findings of the review	7
8. Appendix D: Conclusions and recommendations	8
9. Appendix E: List of newspapers reviewed	9
10. Appendix F: Details of the newspapers reviewed	10
11. Appendix G: Summary of the findings of the review	11
12. Appendix H: Conclusions and recommendations	12
13. Appendix I: List of newspapers reviewed	13
14. Appendix J: Details of the newspapers reviewed	14
15. Appendix K: Summary of the findings of the review	15
16. Appendix L: Conclusions and recommendations	16
17. Appendix M: List of newspapers reviewed	17
18. Appendix N: Details of the newspapers reviewed	18
19. Appendix O: Summary of the findings of the review	19
20. Appendix P: Conclusions and recommendations	20

**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindeo Patriot"	Ditto	Do.	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Weekly	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Basul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,300
11	"Herald"	Dacca	Do.	Priya Nath Sen	2,000
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan Ghosal	

LIST OF INDIAN OWNED PUBLICATIONS
BY THE BENGAL INTELLIGENCE BUREAU

(As it stood in 1904)

No.	Name of Publication	When Published	Editor	Place of Publication
1	"The Indian Review"	1880	Mr. C. B. Bhowmik	Cuttack
2	"The Indian Mirror"	1880	Mr. C. B. Bhowmik	Cuttack
3	"The Indian Herald"	1880	Mr. C. B. Bhowmik	Cuttack
4	"The Indian Echo"	1880	Mr. C. B. Bhowmik	Cuttack
5	"The Indian Voice"	1880	Mr. C. B. Bhowmik	Cuttack
6	"The Indian Standard"	1880	Mr. C. B. Bhowmik	Cuttack
7	"The Indian World"	1880	Mr. C. B. Bhowmik	Cuttack
8	"The Indian Nation"	1880	Mr. C. B. Bhowmik	Cuttack
9	"The Indian Empire"	1880	Mr. C. B. Bhowmik	Cuttack
10	"The Indian Telegraph"	1880	Mr. C. B. Bhowmik	Cuttack
11	"The Indian Herald"	1880	Mr. C. B. Bhowmik	Cuttack
12	"The Indian Standard"	1880	Mr. C. B. Bhowmik	Cuttack
13	"The Indian World"	1880	Mr. C. B. Bhowmik	Cuttack
14	"The Indian Nation"	1880	Mr. C. B. Bhowmik	Cuttack
15	"The Indian Empire"	1880	Mr. C. B. Bhowmik	Cuttack

I.—FOREIGN POLITICS.

932. The *Indian Mirror* remarks that Lord Morley's answer on behalf

Lord Morley on Persia and Tibet.

of the Government was not perhaps as convincing as he expected it to be. In the first place, he had to acknowledge that the state of things in Persia was bad, though he qualified his admission by saying that it was not materially worse than before the Convention. He drew, however, a very pleasing picture of what things ought to be. The avoidance of partition, or an approach to partition, economical, administrative, geographical, or political was to be adhered to; and, further, it was necessary to avoid any policy which would offend the opinion and sentiment of Muhammadans in India. At this moment, said His Lordship, there was among Muhammadans all over the world, not excepting India, a feeling of soreness at the ill-fate that was befalling Muhammadan communities, and which might eventually become dangerous, if ill-feeling in India was still further strengthened by any transaction of an unfriendly character, or which might be taken as unfriendly, in the reconstitution of Persia. Although no open sedition might occur, yet by unfriendly conduct in Persia, continued Lord Morley, England would be silently diminishing the capital and good-will and loyalty which now happily existed among Indian Muhammadans. A good deal can be said on both sides. It is perfectly true that the policy of the British Government should be such as not to give offence in any way to its Muhammadan subjects. On the other hand, there is the unhappy fact that Persia is in a very bad condition. It is all the fault of imaginative, fiery politicians who wanted to establish self-government on modern lines. The country was not fit for such an innovation and so the Persians established pandemonium instead of orderly government. What lies in the womb of futurity, who can say? As regards Tibet, Lord Curzon's complaint was that no official information had been given of that country since 1910. In the meantime, the Chinese were converting their relationship with Tibet from suzerainty into sovereignty. Lord Curzon further drew attention to a statement in the Russian newspaper *Novoe Vremya* to the effect that a treaty had been made between Tibet and Mongolia, and that Russia might be drawn to extend her influence over Tibet. As to this the answer of Lord Morley ought to be reassuring. He told the House that there was going to be a conference under British auspices, that the Chinese Government had accepted the principle that China was to have no right of active intervention in the internal administration of Tibet, and that the Russian Government had received all these proposals with entire approval. Here, too, it would be rash to prophecy. Tibetan politics have been quite bewildering, ever since the famous expedition directed by Lord Curzon's Government. If the destiny of Tibet lay entirely in the hands of the British Government, all would go well. But, unfortunately, all questions affecting the Middle and Near East are complicated by diplomatic considerations. All the same it can be assumed that Tibet is gradually coming into line with Western ideas. The significance of certain Tibetan youths having recently gone to England for education cannot be overrated. Lord Curzon apparently took an unduly gloomy view of the situation in Persia and Tibet; but there can be no doubt that the affairs in both countries demand a high order of statesmanlike treatment. The present Liberal Government is fortunately not a panicky Government; and, moreover, all its traditions are on the side of peaceful and orderly development.

933. The *Mussalman* observes that Reuter says that a deputation from

Turkey and Adrianople.

Adrianople, representing the Turkish, Greek, Jewish and Armenian communities, has gone to London for the purpose of enlisting the sympathies of the Powers with a view to the retention of Adrianople by Turkey. In an interview with Reuter the deputation is reported to have said: "When we have been to the Foreign Office, we shall lay before the English press documents and photographs proving that the Bulgarians are guilty of cruelties and atrocities not surpassed during the bloodiest periods of history. If Adrianople is restored to the Bulgarians, every man, woman and child will flee the country before them. We have

INDIAN MIRROR,
23rd Aug. 1912.

MUSSALMAN,
23rd Aug. 1912.

seen them once, that is enough." King Constantine of Greece has himself said that the Bulgarians are unfit to be trusted with the lives and property of subject races. Mr. C. F. Dixon-Johnson, who was the Director of the Medical Mission sent to Tripoli by the British Red Crescent Society, in an admirable letter published in *The Yorkshire Post* in its issue of the 24th July last has clearly shown the justice of the Turkish claim on Adrianople and the iniquity of asking her to relinquish it under the Treaty of London, a treaty not ratified and not binding on Turkey on account of the States forming the other party having been themselves in war after it was signed. However, now the question arises whether, in the interests of humanity as well as in the interests of justice, Adrianople should be retained by Turkey, or it should be made over to a boorish Christian State simply because the religion of that State is the same as that of the European Powers. The world will see which of the considerations determines the decision of the European concert.

BENGALURU,
28th Aug. 1913.

934. There can be no doubt, writes the *Bengalur*, as to what the trend of American opinion is with regard to the Philippines. President Wilson says that the Government's policy is the ultimate freedom of the Philippines; Mr. Secretary Bryan favours immediate independence. Local official opinion, however, is adverse, as we fear it always is, to great and radical changes. The people in India want much less. Not severance, but incorporation into the great confederacy of full and self-governing States of the Empire is their goal and aspiration; and yet there are those who laugh at the idea and regard it as a dream. All the same the paper cherishes the dream with fond and passionate enthusiasm, in the assured conviction that the dreams of one age become the realities of the next. The journal has dreamt many dreams in its life-time that have taken form, body and shape. So will it be with this great dream.

II.—HOME ADMINISTRATION.

(b).—Working of the Courts.

TELEGRAPH,
3rd Aug. 1913.

935. The *Telegraph* writes:—"Yet another instance of the High Court coming to the rescue of an accused person in a murder trial. In the present case, one Kalicharan Das had been convicted of murder by the Sessions Judge of Bakarganj and sentenced to transportation for life. The facts of the case are briefly told as follows:—'On the 2nd November last one Kailash, a village pedagogue, went to Agarpara Hât to realise fees from his pupil. It was alleged that in the afternoon his wife and son hearing a cry came out of the house and found Kailash lying prostrate on the ground and the accused hacking at him with a *dao* and his mother striking him with a *lathi*. A cry was raised and the neighbours came and found Kailash dead. Kalicharan and his mother were sent up for trial. Both the Assessors found the woman not guilty, but one of the Assessors found Kalicharan guilty. The Sessions Judge acquitted the mother and convicted the appellant. The prisoner, naturally appealed to the Calcutta High Court; and the appeal came to be heard by Justices Mukharji and Beachcroft. Their Lordships, however, could not believe in the evidence adduced by the prosecution and ordered the acquittal of the appellant. Here, then, a human being has been saved by the High Court from life-long imprisonment and separation from friends and relatives. It really strikes us as strange that the evidence which is regarded by the highest Court in the land to be insufficient and unreliable was taken by a Sessions Judge to be adequate for convicting and punishing a fellow being. Where is the good Samaritan who would put a stop to this?'"

AMRITA BAZAR,
PATRIKA,
26th Aug. 1913.

936. The *Amrita Bazar Patrika* observes:—"Sir J. Hewett was of course within his rights in pointing out the mistaken statements by his Parliamentary assailants, and no one will deny that all public men should be well posted in facts before coming down into the arena. But what would one say if the most exalted Crown officers, whose responsibility is certainly greater than that of ordinary

men, indulged in greater misstatements in their public utterances? Only the other day we pointed out what a hopeless confusion the august Under-Secretary of State made between the Indian Penal Code and Criminal Procedure Code in the course of the discussion on the Sitapur execution case. Here is another statement emanating from the same august quarter which will simply astound the Indian public. It is taken from his Budget speech the full text of which is just to hand and the summary of which given by Reuter was quite misleading on the point. Well, talking of the Bengal dakaities, Mr. Montagu said, amongst other things:—'The house hears from time to time about dakaityage in Bengal. The peculiar feature about these crimes is that they have nearly always been brought home to a class which outside Bengal is very law-abiding, young men of the more or less educated middle class, sons of respectable parents.' Now, it is impossible to conceive that a highly responsible officer of the Crown, who should weigh every word before uttering it on an occasion so solemn, should indulge in a palpably loose and unfounded statement like this. Mr. Montagu speaks of the 'dakaityage in Bengal.' As there are no qualifying terms, this means obviously all the dakaities, political and non-political, in the whole of Bengal. That being so, how could he say, consistently with facts, fairness and a sense of his own responsibility, that these dakaities have 'almost always' been brought home to a 'class, etc., etc.'? For the fact is, that of the hundreds of dakaities annually reported in both the Bengals only a few have been brought home to some young men of the class referred to by him. And we fancy the criminals among respectable classes are not confined to Bengal only. We also fancy the statistics of dakaities as well as convictions in cases of political dakaities in the Bengals are not sealed books to the Indian Under-Secretary. Again, what does Mr. Montagu mean by 'a class . . . parents'? Plain and honest interpretation would convey the impression that *inside* Bengal the whole class referred to by him, viz., 'young men of the more or less educated middle class,' are *not* law-abiding. Now this is a feat which even the *Statesman* is not capable of,—this traducing all the young men of the *bhadralog* class in Bengal. But of course Mr. Montagu did not mean to go so far, for in the very next breath he qualifies his statement and restricts this class to 'an infinitesimally small number when thinking of the population of India.' We wish he had been similarly guarded when he sought to throw on this much maligned 'class' the whole responsibility of almost all the dakaities of the whole of Bengal. Such loose statements from one who is, in order of merit, the second arbiter of Indian destinies and one, moreover, who has his six months' tour in India to prop up his arguments and utterances on India, is to be keenly deplored."

937. The *Amrita Bazar Patrika* have published a memorial addressed by the Bengal *Mahajan Sabha* to the Chief Judge and his companion Judges of the Calcutta Small Cause Court. The Calcutta Small Cause Court. The grievances the *Sabha* complains of are—the quality of justice dispensed and the time taken in doing so. The *Sabha* points out that the methods of distribution of cases need revision and that commercial causes of higher value be assigned to the Chief Judge and Second Judge as before. It is reasonable that the time and energy of the experienced Judges should not be wasted over petty cases and suits of unimportant nature. It must not be forgotten also that the Second Judge sits with the Chief Judge on the contested new trial Bench to hear applications against decisions of the Chief Judge and officiates for the Chief Judge when he is away on leave or deputation. The status of the Second Judge and the routine of work must be such as to enable him to do the duties as aforesaid with ease and satisfaction to the litigant public. In this connection the paper thinks that the additional Bench should be made permanent to remove the grievance against speedy disposal of suits. There are other matters in the memorial of which the Judges should take note and remove the grievances complained of in connection therewith.

(c)—Jails.

938. The *Amrita Bazar Patrika* remarks that it appears from the remarks of Colonel Buchanan, the Inspector-General of Prisons, Bengal Presidency, in his report on the local jails for the year 1912, that not only was he convinced of the serious unhealthy condition of a certain jail in East Bengal,

AMRITA BAZAR
PATRIKA,
29th Aug. 1913.

AMRITA BAZAR
PATRIKA,
29th Aug. 1913.

but that he applied all the orthodox methods to improve this condition of things. All the same he failed to do anything. And why? Because he was not supplied with funds he needed to improve the water-supply or erect new buildings. Speaking of Barisal Jail, he says:—"This has been for years a notoriously unhealthy jail, and one of the last things I did before the partition of Bengal in 1905 was to submit a special report on the jail. Very little, however, has since been done; new buildings have been erected, but have only served to overcrowd a radically bad site area. The water-supply is as bad as it was eight years ago, and the new supply from Municipality water-works, supposed to have been opened in March 1912, has not reached the jail, though applications for payment of a water-tax have been made."

(d)—Education.

TELEGRAPH.
23rd Aug. 1912.

939. Indian candidates have done remarkably well in the I. M. S. examination this year, remarks the *Telegraph*, having carried off almost all the appointments offered. This shows the hollowness of the cry so often raised that the Indians are not equal to the Europeans in most of the scientific branches of the public service. The paper offer its congratulations to the successful candidates. As in the Medical, it is to be hoped that the paper's countrymen would fare equally well in such other professions as Civil, Railway, Mechanical and Electrical Engineering, instead of confining their attention almost exclusively to Law as is too often the case.

INDIAN MIRROR,
24th Aug. 1912.

940. The *Indian Mirror* understands that the Hon'ble Mr. P. C. Lyon has determined upon taking away the members of the Educational Services, Imperial, Provincial and Subordinate, from the jurisdiction of the C. I. D. under the following circumstances. A certain member of the Educational Service was appointed as the Principal or Professor of a certain College in East Bengal; when this announcement was made the Magistrate received an anonymous letter to say that the Professor was an undesirable person. He set an enquiry through the C. I. D., who reported that the Professor was not a right sort of person, and had the appointment cancelled. The Professor felt this to be an insult and challenged a public inquiry on sworn evidence. His prayer was not granted, but a sifting inquiry was made, and it transpired that the C. I. D. had the information against the Professor from a spiteful pleader, who could not now confirm or support it, and that the Professor was a strict disciplinarian and had made many enemies amongst the guardians of students that came under his teaching, and further, that he was well spoken of by the Principals of the Colleges in which he had hitherto served. Mr. Lyon has been disgusted with the C. I. D. and has, such is our information, instructed all College Committees not to refer again to the C. I. D. for certificates of character of the members of the Educational Service of Bengal. If the paper's information is correct, Mr. Lyon has justified his appointment as Member of the Executive Council of Bengal.

AMRITA BASAR
PATRIKA,
27th Aug. 1912.

941. The *Amrita Basar Patrika* publishes a leading article which has appeared in the *Times*, reviewing the debate on the Indian Budget in Parliament. The article is in the usual vein of the *Times* and exhibits the usual anti-Indian spirit which distinguishes the great London journal. The *Times* is impatient of criticism of Indian officials in Parliament and supports what indeed is the weakest point in Mr. Montagu's otherwise admirable speech. Whether the *Times* takes it or not, Parliamentary criticism will continue and will indeed grow and increase with the increasing interest felt in the Indian affairs by the British democracy. This is inevitable and the long wail of complaint is a cry in the wilderness against a consummation to which the tendencies of the timepoint with the emphasis of the writing on the wall. India will not regret this consummation; for the more searching the light that is thrown on the secret ways of the bureaucracy the more assured will be the expectations of popular government. The *Times* expresses its disappointment at the absence of all reference to the educational problem now agitating the public mind in Bengal. The *Times*, of course, supports the extreme official view, not shared even by Lord Morley and others, that the agitation against the partition of Bengal was artificial. The

paper does not stop to show that it was not. But the admission made by the *Times* is significant that the proposed educational measures of the Government threaten to plunge Bengal into a greater agitation than that evoked by the partition. Thus there is an authoritative declaration by an organ of public opinion which is hostile to Indian interests and would like to see the educational proposals settled against the wishes of the people concerned, that they have roused the deepest feeling in Bengal—stronger even than that caused by the partition of Bengal. In close touch with the public opinion of the paper's countrymen, and now it is supported by the authority of the *Times*. The state of public feeling in regard to the educational proposals of the Government being admitted by all, the duty of the Government is plain, not to force a reform, if indeed it be a reform, which the people do not want. The matter concerns the educated community first and foremost. To a man they are opposed to it, and therefore the Government should give up the proposals and the policy which they embody. For in no department of the Government is the co-operation of the people so essential as in that of education. The *Times* has let one into the hidden meaning of the new policy, "The Government is entitled to take steps to prevent the schools and colleges from being captured in the interest of political movements." Where is the evidence for this allegation—what is there to show that any active political propagandism is at work to capture the schools and colleges and to inoculate the students with mischievous political ideas? There is none that the journal knows of, but for the evidence given in the recent Barisal case, which has yet to be tested and which implicates about half a dozen men and two or three schools. Nor will such evidence alone suffice. It must be shown that the University is unable to cope with the danger and therefore the Government must intervene. The worst enemies of the University cannot accuse it of incompetency in this or in any other respect. The truth is that there is not the shadow of justification for the new educational policy.

(h)—General.

942. The *Indian Mirror* observes that in the matter of religious neutrality, it is sometimes difficult to make the professions of the rulers square with the known facts. Provincial Governors like Sir Charles Elliott and Sir Andrew Fraser, inspired with a superabundance of religious zeal have done startling things in furtherance of the missionary cause; but Indians are concerned more with the general policy of Government than with the acts of individual rulers. As was pointed out recently by *Capital*, the population of Bengal according to the last census is 57,206,430, of which Christians, including Catholics and Non-Conformists, constitute less than one-quarter per cent., and yet (says *Capital*) "we have Bishops and Chaplains with handsome stipends paid out of the general revenues of the country; and apparently a cathedral is to be erected at Delhi out of the same source. It is not reasonable that the Hindus and Muhammadans of India should be taxed to enable a section of the Christian community to get their religion on the cheap." Every fair-minded person must agree in wishing to see the question raised in the Imperial Council and in Parliament. The Lord Bishop of Calcutta alone gets over Rs. 50,000 per annum, besides establishment charges. The salaries paid by Government to the Christian clergy of various denominations amounted in 1909-10 to Rs. 18,27,720, of which Rs. 27,431 were paid to Roman Catholic priests. The injustice of this policy is obvious, but no attempt at reform has been made in this direction, although attention has been called to the matter in the press over and over again in the past. Large sums are contributed annually over and above the expenditure on ecclesiastical establishments in aid of educational establishments maintained by the various missionary bodies. This is not open to serious objection; but excessive liberality even in this direction is liable to misconstruction. Missionary schools and colleges are only a means to an end—the end being proselytism. This fact cannot be denied. The rulers therefore incur grave responsibility when they contributed extra-liberally to sectarian educational institutions in

INDIAN MIRROR.
23rd Aug. 1913.

a manner savouring of partisanship. The time has come for the Indian Government to recast its policy in this direction. Territorial re-adjustments may be regarded as measures of reform, but their urgency is not so obvious. The country would appreciate any improvement in ecclesiastical policy far better.

INDIAN MIRROR,
20th Aug. 1913.

943. The Cawnpore riot case has assumed an uncommon notoriety, remarks *the Indian Mirror*. When another riot took place in that city in Lord (then Sir Anthony)

The Cawnpore mosque riot.

McDonnell's time, people outside Cawnpore heard of it, but not much. When the rioters were tried, they were defended by local lawyers, none of whom acted as an *Amicus Curas*. On the present occasion barristers and pleaders of a particular persuasion rush from different places to Cawnpore and offer their services to the accused. There have been in the past riots in other places—to wit Najibabad, Benares, Hardwar, Ayodhya, Calcutta, Bombay, etc. But one cannot recall to memory that the rioters were commiserated with, or that their cause was taken up by, outsiders out of an excess of patriotic or religious fervour. Was the cry of religion in danger set up by the Hindu leaders in any part of India when the *Ramji* temple was demolished in connection with the Benares water works? And Benares is the holiest of holy places for Hindus for all shades of opinion. It is at once the Athens and the Jerusalem of India. How do you account for this new born zeal to protect evil-doers and sympathise with those who defied lawful authority, incited an inflammable ignorant mass in the name of religion, committed acts of transgression and violence, and broke heads in plenty! The Head of the Government had approved of the action taken by the local authorities, and had even gone out of his way to explain fully the matter in a letter to a Muhammadan journalist who is one day in Delhi, the next day in Bombay, the third day in Aligarh, and the following in Calcutta, now welcoming a medical mission back from Turkey, now leading the refractory band of the M. A. O. College, now contesting in the High Court an executive order of the Government of India. A well-known Oudh *taluqdar*, much in evidence in the ante-chambers of the highest of Government officials at Lucknow and Simla who finances some Delhi journal, and who is a member of His Honour's Council, is accepted by the Lieutenant-Governor as the spokesman of his community. But before the proposed deputation could wait on His Honour, the frenzy of the lower orders was roused by the impassioned eloquence of certain Mullas who are always handy for this sort of work, and the consequences were at once most serious and sorrowful. The Cawnpore Police evidently failed to take down a full and correct report of the proceedings of the mass meeting which immediately preceded the riot. They failed to place a sufficient police guard at the mosque and the Idgah. They failed to gauge the temper of the people on the day of the unfortunate occurrence and to keep the District Officers fully informed of what was actually happening. Where were the local *raises*, Mussalmans and Hindus, who always wait on the Collector and carry tales to him, and why did they not give him a full and correct idea of the goings on in the city? It is a pity that both the Superintendent of Police and the Magistrate failed to take a proper measure of the situation before attempting a parley with the fanatical mob entrenched in the *musjid*, of the sanctity of every creek and corner of which so much has been said and made of. Now consider for a moment how places of Muhammadan worship ordinarily spring up in the compounds of public buildings such as law courts, post offices, railway stations, etc., or on Nazul land. Where a few Muhammadans are employed, or collect for the transaction of business, they soon mark a spot for saying their prayers. The place is cleansed and a *kutchra* platform is made; then it is gradually paved with brick or stones. This is followed by some of the worshippers piling the spare bricks on one side and thus making a *pardah* wall. By and by more bricks are collected and piled up. Of course, all this is done without anybody's sanction or permission which, it is argued, is not at all necessary in case of a temporary structure of the kind. Then some leading *rais* gets round the Collector, the Judge, the Postmaster or the Station Master, the Chairman, or the Secretary of the Municipal Board, and obtains leave to make the walls firm. Where sanction is refused the interested parties remain silent for a time,

slowly continuing the work of encroachment on Municipal, Government or Railway land as the case may be. Then a corner is enclosed with mats for purposes of washing. More often than not a lavatory is made where the worshippers purify themselves before entering the holy precincts of the mosque proper. To the lavatory the devout Muslim always goes with his shoes on, and there takes them off and puts them by. This is the invariable practice. Whether it is in accordance with the holy texts or otherwise an expert theologian of Islam alone can tell. Of one thing the paper is certain that 90 per cent. of those that quote the authority of the *Sharyat* are ignorant of the real meaning thereof. A place where one goes to answer a call of nature, expectorate and wash cannot be a sacred place although it be adjunct of a shrine. To talk of a washing place in a mosque as a vestry of a church, as a Madras paper does, is not quite accurate. Nor was it necessary for the Lieutenant-Governor of the United Provinces, as suggested by a Bombay paper, to mention the name of the leading Muhammadan gentlemen who had given him to understand that a place for washing within the premises of a mosque has not the sanctity of a mosque. Anyone who knows about the conditions of Mussalman places of worship in the United Provinces generally cannot have any hesitation in accepting the theory that a mountain has been made of a mole-hill at Cawnpore and that the Machli Bazar mosque has achieved a notoriety chiefly owing to the mistaken zeal of some so-called leaders outside the provinces whom the leading lights in the provinces look up to and follow without exercising their own judgment. But these leaders forgot that the lower orders amongst the Mussalmans in all large centres such as Bombay, Calcutta, Lahore, Benares and Cawnpore are an easily excitable lot and that any mischievous person haranguing them can easily turn their heads. The butcher, weaver, the vegetable seller and the water carrier are as a rule ignorant and bigoted. They eagerly grasp the opportunity for the sensation of *marpit and loot*. A Maulvi who discourses in a *moulud* or in a *musjid* can more easily turn his audience to the deeds of evil than deeds of good. It is a sad mistake on the part of the certain Calcutta, Madras and Bombay papers to have lent their support to this forlorn cause of the Cawnpore mosque.

944. 'The *Amrita Bazar Patrika* writes:—"The following notification in the current issue of the *Calcutta Gazette* will gladden all Indian hearts: 'Rai Bahadur Annada Prasad Sarkar, Superintending Engineer, South-Western Circle, is appointed to officiate as Chief Engineer and Secretary to the Government of

The appointment of Rai Bahadur Annada Prasad Sarkar as Chief Engineer and Secretary to the Government of Bengal in the Irrigation Department.

Bengal in the Irrigation Department with effect from the date on which he assumes charge of his duties.' We are indeed glad that for the first time in the annals of the Bengal Government an Indian officer, Rai Annada Prasad Sarkar Bahadur, has been appointed to be a Chief Engineer and Secretary to the Public Works Department. This speaks as much in favour of the distinguished talents of the Rai Bahadur as of the sense of justice of Lord Carmichael. Rai Bahadur Annada Prasad has had an exceptionally brilliant record of official career behind him. He passed from the Sibpur Engineering College in 1885 and received his first appointment as Assistant Engineer, Public Works Department, in 1886, became Executive Engineer in 1898 and Superintending Engineer in 1910. And now he has the satisfaction of seeing his merits recognised by the bestowal of the topmost position in the department. We hope now that the iron barrier has once been pulled down, this appointment of a deserving Indian to such an important post will be by no means the first and last of its kind."

AMRITA BAZAR
PATRIKA.
29th Aug. 1913.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

945. The *Bengalee* observes that during such nature's visitations as famine, flood and the like it is the poor middle class who suffer most. They cannot stretch out

The Burdwan flood.

their hands for charity, but their inarticulate wants and privations make a silent appeal which goes straight to all feeling hearts. It is the veiled grief of the middle class housewife and the subdued sob of the poor country gentleman

BENGALIEE.
28th Aug. 1913

that stand most in need of relief on such occasions. The paper published a letter from a private mufassal gentleman reminding a Calcutta friend of his of the impending danger to the lives of his children for want of milk, and requests the volunteers to keep a special eye on wants of this class and to play the friend in need to the distressed *bhadralogs* in the affected areas. An offer of help from Bengal's young men will not be so unwelcome to them as State relief administered through official agency. The journal feels the necessity of private relief being continued for a certain length of time in view of the distress of the poor middle class which no official machinery will be able to reach.

HERALD,
29th Aug. 1913.

946. The *Bengalee* observes that when the Government and the people are whole-heartedly co-operating for the relief of suffering humanity in the flooded area the question of the legal liability of the Government to maintain the embankments in a state of the utmost efficiency, even as against what may be called an act of God, may for the present be postponed as lying beyond the immediate range of practical politics. The legal question may be raised and discussed later on, and then perhaps it will be found that an act of God is a highly flexible expression which may cover many an instance of human inefficiency and want of forethought. But whatever the legal aspect of the question may be, the moral obligation of the Government is incontestable. It is the supreme duty of the State—its first and foremost concern—to save the life and property of the people; and let us thankfully say, what Lord Carmichael was pleased to emphasize in his speech at the Town Hall, that the duty has on the whole, with exceptions here and there, been well and faithfully preformed. Thousands and tens of thousands of people have been rendered homeless and destitute. For the next six months and until the next harvest has been gathered in they will need help, and the paper trusts that such help will be given to them as will serve to set them up in life again. They will require seedlings and cattle; their huts will have to be restored; they will have to be provided with the means of sustenance, and they have to be protected against the visitations of disease. The first stage of acuteness will soon have passed away, but there is a vast work lying before the Government and its officers. They can, and they will no doubt, rely with confidence upon the willing co-operation of the philanthropic agencies and of the splendid band of volunteers who have done such admirable work. The journal is confident that the Central Executive Committee recently established in Calcutta will make use of their agencies so long as they are available. They will indeed constitute a valuable adjunct to official work and leaven it with a popularity which otherwise it would not possess; and it trusts this example of concerted action will be the beginning of a new era of co-operation, fruitful of the most splendid results. It is especially in view of the relief to be afforded to the *bhadralog* class that the work of the volunteers will be found to be most useful. Here there can be no fixed rules for the distribution of charity. Here, sympathy and tactfulness will be the qualities needed for the proper administration of relief; and the young men who have started upon a self-imposed errand of humanity may be expected to possess them in an eminent degree. This branch of the work should be largely left to voluntary agencies, especially as it does not technically come within the purview of Government relief operations. However that may be, the country wants and the Government has responded to the call—that everything possible should be done for the people in the flooded area, so that they may not suffer from starvation or die of diseases and that a fresh start may be given to them in life. The Hon'ble Mr. Lyon has said that the Government is the trustee of the public funds for the benefit of the people. The *dictum* is unassailable. But when the people wish that their money should be spent in a particular way, the Trustees have no option but to devote it to the purposes indicated by the popular will; and above all things the people hope and pray that relief only be afforded, and with the utmost promptitude, to their suffering countrymen in the flooded area. In view of this expression of public opinion, the Trustees of the public funds should know what their duty is. The Government has imposed upon it another duty of great urgency, which will have to be taken up as soon as the first stress of the work involved in the relief operations is over. The question of the efficiency

of the existing embankments and the still larger consideration of the water-ways must demand prompt attention. How far the railways have obstructed the passage of water must be considered in view of the present terrible calamity and of the great question of sanitation. The public await with interest and expectancy the proceedings of the Government in this connection.

VI.—MISCELLANEOUS.

947. The *Swadeshi Mela* this year bids fair to be a great success—greater indeed than that of any preceding year,

The Swadeshi Mela.

writes the *Amrita Bazar Patrika*. His Excellency

AMRITA BAZAR
PATRIKA,
27th Aug. 1913.

Lord Carmichael has shown his interest in the development of indigenous industries by graciously consenting to open the *mela*; and this is evidence of the fact that the highest influence in the land is enlisted in its support. As the *mela* is held on the eve of the *Pujas*, it affords a great opportunity to traders for advertisement and the sale of *Swadeshi* goods. The *Swadeshi* spirit is not dead but lives; and is prominently in evidence during the *Puja* festival when large purchases of *Dhuties* and *Saries* and other *Swadeshi* goods are made, and when it is considered a religious duty to purchase home-made articles as offerings to the great goddess. That the *Swadeshi* traders recognize the golden opportunity offered by the *mela* for the sale of their goods is clear from the fact that already there is a keen competition for space, and after all, space even in the biggest exhibitions must always be limited. The organizers of the *mela* expect a great rush of people from the *mufassal*, and as the admission fee is low, in order to make the *mela* popular, men in all conditions of life are expected to visit the *mela* and make purchases. It would be wise on the part of would-be exhibitors to secure space early.

L. N. BIRD,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 30th August 1913.

